

003
A PRIEST with A PENITANT at CONFESSION



003
A PRIEST with A PENITANT at CONFESSION



200
B. N. P. D.
MEMOIRS
OF THE
LIFE of *John Gordon*,

Of *Glencat*, in the County of *Aberdeen* in *Scotland*:

Who was Thirteen Years in the *Scotch* College at *Paris*, among the Secular Clergy.

WHEREIN

The Absurdities and Delusions of Popery are laid open, the History of *Baianism*, *Jansenism*, and the Constitution *Unigenitus*, impartially related, and the Infalibility of the Romish Church is confuted.

To which is prefix'd,

A Testimonial from the Presbytery of *Edinburgh*, of the Author's renouncing Popery, and embracing the Protestant Religion. As also a Letter of Protection from the Lord Chief-Justice Clerk at *Edinburgh* to the Author.

By *JOHN GORDON*, A. M.

To which is now Added, a SECOND PART, not Printed before,

CONTAINING,

- I. A Refutation of the Supremacy of the Roman Church.
- II. An Exact Chronological History of all the Popes from *St. Peter* to the present Time, with a brief Account of what is most remarkable in their Lives.
- III. The Popish Doctrine of Indulgences.

L O N D O N :

Printed for *JOHN OSWALD*, at the *Rose and Crown* in the *Poultry*, near *Stocks-Market*. MDCCXXXIV.
(Price Bound 2 s. 6 d. Stitch'd 2 s.)

W. Musgrave.



D
His

I
add
Nat
tect
offe
of
low
hath



To the Honourable

Duncan Forbes Esq;

His Majesty's Advocate-General for
North-Britain.

S I R,

IT is by Custom become almost necessary, for Authors to address to great and distinguished Names for Countenance and Protection, when there is occasion to offer any thing to the Attention of the Publick, to whom the following Treatise (tho the Subject hath often been attempted by a-

4 DEDICATION.

bler Hands with Success) will, I hope, not be wholly unuseful, because I speak upon my own Knowledge and Experience.

With regard to yourself, Sir, I know it can be of no Consequence, who are absolute Masters of this Controversy. But as their late and present Majesties Bounty to the General Assembly of the Church of *Scotland*, hath laid a Foundation for providing itinerant Preachers to instruct the Highlands of *Scotland*, and the ardent Endeavours of the Society for propagating Christian Knowledge are incessant, we have reason to hope that true Religion will, by degrees, gain upon Superstition, Truth upon Error, and the long deluded People, who have wanted as well Desire as

Op-

DEDICATION 5

Opportunity to be better informed, will by these means be instructed in the Principles of Christianity, and become more dutiful Subjects, more useful Members of Society, and, in a word, more happy Men.

If this little Tract may be thought any ways conducive to so desirable an End, I know your Encouragement and Recommendation, Sir, need not be asked. The Train of Virtues you derive by inheritance from the ancient Family of *Colloden*, added to the many personal Acquirements you have made, which enable you, Sir, to fill the publick Post you hold with so much Honour to your Prince, Satisfaction to the People, and Reputation to yourself, leave no room to doubt, but that every well intended Effort to promote

6 DEDICATION.

the Cause of Virtue and Utility among Men, will always meet with your Favour and Acceptance.

Under a due Sense of which, no less than to acknowledge your particular Favours on me confer'd, I beg leave with all imaginable Sincerity and Respect, to subscribe myself,

S I R,



*Your most obliged and
obedient humble Servant.*

John Gordon.

The PREFACE.

IT is of the greatest Concern in Matters of Religion, to embrace that which is most conformable to the holy Scriptures, and particularly to guard against what mostly deviates from the same.

The Design of the following Piece, is to be, as it were a Caveat against the Papists; who, by their Errors and gross Superstition, according to all well meaning Christians, most grossly depart from the Truth, and yet at the same Time use all Endeavours to delude Souls, and make them for ever miserable. It has been always thought, that the most proper Method to guard against such People, is to expose their Doctrines, Practices, and Superstitions, in their true Colours; for then Persons, even of the weakest Capacity, are capable to form a Judgment.

*This is what I have done in the following Performance, wherein I shew the Stratagems they make use of, to delude
and*

and keep Souls in Ignorance; in all which I say nothing upon Information, but from Experience; for which Reason, as my Life hitherto has had a Relation to these Practices, I have given an Account of myself, in regard of whom they left nothing undone to make me one of their Communion: After this I have treated of their grand Tenet of Infallibility, and have shewn that they have no manner of Occasion to boast of it: to which I have subjoined an Appendix, shewing how Protestants may avoid Disputes with Papists; all which, if well received, I intend to publish an intire System of Controversy that is betwixt them and us.



The

The Presbytery of Edinburgh's Testimonial to the Author.

At *Edinburgh* the seventh Day of *June*, One thousand seven hundred and thirty one Years.

THESSE are testifying, that Mr. John Gordon, Son to the deceased John Gordon of Glencat, who (as he informs) had been sent to France by his Popish Relations when young, and had there been brought up in the Popish Religion, appeared before the Presbytery of Edinburgh this Day, and in their Presence, declared his Conviction of the Errors of the Church of Rome, and of the Truth of the Protestant Religion, and his Readiness, after deliberate Consideration, to renounce the Errors of Popery, and profess the Protestant Religion during the Remainder of his Life: and that upon reading the Formula for Renunciation of Popery, prescribed by, and subjoined to the third Act of Parliament 1477. He did judicially declare his Assent thereto in all Points, and, did, in presence of the Presbytery, subscribe the same in their Books. This in Name and by Appointment of the Presbytery is sign'd by

Jo. Guthrie, Moderator.

Nic. Spence Cl.

The

The Lord Justice Clerk's Letter of Protection to the Author.

By the Right Honourable *Adam Cokburne* of
Ormiston, his Majesty's Justice Clerk.

WHereas *Mr. John Gordon* Son to the deceased *John Gordon* of *Glencat*, in the Shire of *Aberdeen*, has been for several Years educate in the Popish Religion in the Scots College at *Paris*; but since his Return to Scotland, he did very lately appear before the Presbytery of *Edinburgh*, and solemnly renounced and abjured the Popish Religion, and signed the Formula as required by Law. And the said *Mr. John Gordon* intending to go to the Shire of *Aberdeen*, and the adjacent Country, about his lawful Affairs; but being apprehensive that he may be insulted by some Persons, on Account of his renouncing the Popish Religion as aforesaid.

These, therefore, command and ordain all Sheriffs of Shires, Stewarts of Stewartries, Bailies of Bailliarries and Regalities, and their respective Deputes, Justices of his Majesty's Peace, and Magistrates of Burghs, not only to suffer the said *Mr. John Gordon* to pass about his lawful Affairs, but also to aid and assist him, by protecting him from all Insults on the Account foresaid, as you will be answerable: He always behaving himself as a peaceable and dutiful Subject. Given at *Edinburgh* the twelvth Day of *June*, 1731 Years.



Ad. Cokburne.

To all concerned.

CONTENTS.

THE Author's Birth, Parentage, &c.	Page 2
The Papists Beads, Medals, manner of Catechizing, and mysterious Signification of the Priests Robes.	3
Their Manner of visiting the Sick, and Burials.	4
The Author escapes from his Relations and goes to Mr. <i>Strachan</i> at <i>Aberdeen</i> .	5
He is carried off by his Relations into the Country.	6
His Reception from his Uncle, and Congratulation of the Jesuits.	<i>ibid.</i>
The Jesuits Proceedings and the <i>Novene</i> of St. <i>Francis</i> .	7
The Author escapes from his Uncle and is retaken.	8
The Penance laid upon him for leaving his Uncle.	
He is sent to a Popish School in the Highlands.	10
A Miracle performed by a Popish Priest there.	11
The Priests Dexterity at Confession, and the Superstition of the Highlanders.	12
The Author is obliged to embark for <i>France</i> and goes to <i>Paris</i> .	13
	The

C O N T E N T S.

The Discipline of the <i>Scots</i> College at <i>Paris</i> .	Page 14
The Author enters into Orders.	18
An Account of different Opinions among Popish Divines.	22
The History of <i>Baianism</i> , <i>Jansenism</i> , and the Constitution <i>Unigenitus</i> .	27
The immodest Conversation of the Priests among themselves.	71
An Account of the Miracle of <i>Madam de la Fosse</i> .	72
The Relicks, Indulgences, new Saints, and other Delusions.	73
A Revelation to <i>St. Bridget</i> .	78
The Author's Examination by the Archbi- shop of <i>Paris</i> , and Escape into <i>England</i> .	83
Of the Necessity of searching into Religion.	86
The various Opinions of Infallibility parti- cularly that of the Jesuits, confuted.	90
The Opinion of the <i>French</i> Divines of In- fallibility, confuted.	103
The Copy of the Bull <i>Unigenitus</i> .	118
Appendix, how to prevent Disputes with Pa- pists.	129



E R R A T A.

PAGE 11. line 28. *for now read* when. p. 19. l. 4.
for had been r. was. p. 21. l. 26. *for them r. him.*
 p. 24. l. 12. *for four r. two.* p. 48. l. 10. *r. & est.* p. 67.
 l. 27. *for sanctify r. sacrifice.* p. 80. l. 19. *for this r. these.*

MEMOIRS

OF THE

L I F E

OF

Mr. *John Gordon.*

HAVING had my Education among those of the Popish Religion, and being designed by my Relations to be a Secular Priest, I at present am to acquaint the World with the Means they used for that purpose, and the Convictions I had of the Falsity and Superstition of their Religion; so that my Conscience would not allow me to continue in it, but determined me to make my Escape from their Schools and Colleges.

I shall therefore give some account of myself from my tender Years to this present Time, with the greatest Integrity; remembering

membring that I must appear before the Judgment-seat of Christ, to give an account of all Things done in the Body. I have indeed abundant Reason to be thankful to God, who by his gracious Providence deliver'd me from the Errors and Absurdities of the Popish Religion, and am hopeful that, by the Blessing of God, the following Account may be of some use to others to discover the Folly and Danger of going in the least aside from the Revelation of God in the Holy Scriptures, and following the Inventions of Men.

I was born of Popish Parents, at *Glencat* in the Parish of *Birfs*, in the County of *Aberdeen* in *Scotland*. My Father *John Gordon* died before I was two Years of Age, and my Mother *Jean Gordon* before I was eight. After their Deaths I was taken care of by my Brother, who was likewise of that Religion. He sent me to School at *Kincardine-Neil* for three Years, the last of which I had the Happiness to become very intimate with *James Strachan*, Son to Mr. *Thomas Strachan* an Alderman of *Aberdeen*. I was then, by means of his Conversation, under such Convictions of the Folly and Absurdities of the Popish Worship, as might be expected from one of my Age; for even at that time I thought it absurd and unreasonable in them to oblige me to assist daily at their Masses, when I understood not a word of what they said,

said, but only saw the Priests act so many strange and foolish Gestures at the Altars, as might excite the Laughter of all the Spectators.

Their mysterious Beads, with Crosses and Medals at the end of them, were somewhat shocking to me. Their way of Catechising appear'd to me very much out of the way ; for they did not endeavour to make me sensible of my Duty to God and my Neighbour, and of the fundamental Principles of the Christian Religion, but only to make me expert in the mysterious Significations of their Rosaries, and Priests Robes. I remember they told me, that the Amict or white Cloth the Priest puts about his Shoulders at Mass, is the Veil the Jews cover'd our Saviour's Face with, when they beat him, and desired him to prophesy who it was that buffeted him ; that the Albe or Surplice was the gorgeous Robe *Herod* put upon Christ ; the Cincture or Girdle, as they call it, was the Cord that tied him when he was conducted to *Caiaphas* ; that the Dalmatica or upper Robe was Christ's seamless Garment ; that the Linen upon the Altar, represented his dead Cloths, the Stone they keep upon the Altar his Sepulchre, and that the Chalice, was a Type of his Grave. All these Things seem'd surprising to me though so young as I then was.

4 *Memoirs of the LIFE of*

But what I most of all disliked, was their Behaviour to their Sick, and the celebrating of their Burials. I had the opportunity of being present, when some of their People were at the point of Death. When the sick Person was given over, and began to be very weak, the Priest appeared with his Box full of Oil, to anoint their Eyes, Hands, Feet, Mouth, Nose, and several other parts of their Body. They told me that these Anointings remitted all their Sins, and debarred the Devil from approaching them. As soon as the Anointings were over, and the Person began to be very weak, then a lighted Candle was put in their Hands; Medals and Crosses about their Necks, Signs of Crosses made upon their Mouths; and immediately after the Soul left the Body, there was such a quantity of Holy-water thrown upon it, by all who were present, that it was almost made to swim in its Couch. After this, before it was put in its Coffin, some Dust was prepared, blessed by the Priest, wrapt up in a Cloth, and carefully put in the Coffin, that the poor dead Body might at least rest in sanctified Ground.

These and the like Practices, so disgusted me, that I began to be weary of them, being persuaded Religion did not consist in these Trumperies; for that Reason I discover'd my Mind to the above-mentioned *James Strachan*, who advised me by all means

Mr. JOHN GORDON. 5

means to avoid these Things, by leaving the Place and my Relations, and to throw myself upon the Providence of God. This I resolved to do, and as the Son was useful to me by his Advice, and having also a Character of the Father for his great Piety, I imagin'd that I cou'd be no where in greater Security, than under the Protection of Mr. *Strachan* at *Aberdeen*, who had always signalized himself for the Protestant Cause. Therefore as soon as occasion offered, I left my Relations, and fled to *Aberdeen* to Mr. *Strachan*, who indeed received me very kindly, and carried himself to me as to one of his own Children, and took the same Care of my Instruction and Education, which he did from a Christian Compassion and Regard to me, without having any Reward for it. I had there the Advantage of hearing the Gospel preached by the Ministers of *Aberdeen*, who were learned and pious Men, and also of being in a very religious Family, where Family-worship was duly observed, Mr. *Strachan* and Mrs. *Strachan* being very pious Persons, and such as had a holy Conversation becoming the Gospel.

But while I wanted for nothing, the Papists, who spare no Pains to regain their lost Sheep, or to make new Profelytes, endeavour'd all they could to get me from that place ; they made several Attempts, but they proved unsuccessful : They observed all the

6 *Memoirs of the* LIFE of

Motions I made, and the Places I frequented; but to no purpose: till at last my Uncle *Alexander Gordon of Barrack*, in the Parish of *New-Deer* in *Buchan*, came, with a Resolution to take me off at any Rate, which indeed to my Sorrow he effectuated; for he having set Spies after me, who observed me going into the Fields, they gave him immediately Notice of it, who came upon the Spot with three Men and Horses, laid Hands upon me, mounted me on Horseback, and in that Condition carried me into the Country, using great Threatnings if I should make the least Noise.

As soon as I arrived at his House, he began to be very kind and civil to me, and immediately after there appeared two Jesuits, viz. *Alexander Grant*, and one *Seaton* alias *Ross*, who congratulated my Return, and attributed my former Proceedings to Ignorance, and a Frolick of Youth: They promised to instruct me, and make me in a short time sensible of the Verity and Truth of the Popish Religion; they gave me hopes, that I should be soon in a Condition to confute any Protestant. After this, they exclaimed against the Ignorance, Life and Conversation of my former Directors in their Religion, who were only Secular Clergy; and I at that time being altogether ignorant of the Differences between the Jesuits and Clergy, of their Feuds and Animosities, began

gan now to suspect the Ignorance of the Priests, under whom I had formerly been instructed, and imagined that their abominable Practices were only peculiar to their own Persons, and not to Religion in general ; so that now I began to be somewhat easy in my Mind, imagining to find something extraordinary in the Life and Doctrine of these two Priests.

But alas, I soon discovered my Mistake, for I immediately found the Persons of my Directors only changed, but not their Doctrines : For the Beads, Rosaries, &c. were practis'd here as religiously as where I was formerly ; all their great Ostentations and Braggings only ended in giving me a little Pamphlet, intituled the *Novene of St. Francis*, or *Devotions to St. Francis of Loyola*, one of the Founders of the Jesuits ; to which there were annexed a few Prayers, of such an extraordinary Effect, that whoever would say them for the space of fifteen days, should obtain whatever they demanded of Almighty God. These Prayers likewise were given me to say, which indeed I did with all imaginable Attention for the prefix'd Time, but found myself come short of the promised Effect. This, I confess, made me somewhat uneasy ; however the only Consolation I had from my Jesuits, to whom I discovered the trouble of my Mind was, that I had not prayed with sufficient Attention, or else I

had asked of God something that would prove prejudicial to me, which he was so good as to deny me upon such occasions ; but for the Effect, and abovementioned Virtue of these Prayers, they told me, I ought not in any way to question, seeing the Blessed Virgin had revealed it to several eminent Saints, and in particular to St. *Ignatius* and St. *Francis of Loyola*.

The Jesuits Way of Catechising, and Preaching, was indeed somewhat different from that of the Secular Clergy ; for amongst their absurd Notions they intermixed so many Stories and pretended Miracles, sometimes done by the Blessed Virgin, sometimes by St. *Bridget*, St. *Catharine of Siena*, St. *Ignatius*, and others, that it would take Volumes to enumerate them ; so that discovering, if I may say, more Nonsense with them than with my old Friends the Secular Clergy, I resolved anew to make my Escape from my Uncle.

For which End, I took the opportunity when he was absent, to discover my Intentions to the Reverend Mr. *John Webster*, then Minister of the Gospel at *New-Deer* ; who advised me to stay with him, and not return to them any more ; to which I consented : but it soon reached my Uncle's Ears where I was, who immediately came with some Men in search of me. I had Notice of his coming, upon which I left the Minister's

ster's House, and went by all the private ways I could think on, some Miles from that place, intending that as soon as the Search was over to return. Nevertheless he soon found out the way I had taken, and pursued me very carefully for six Miles, where at last he seized me, and carried me back to his own House.

I found now a quite different Reception from that I before met with, for in place of the former Congratulations, I was welcomed by the Titles of Heretick, Apostate, Infidel, &c. which are the ordinary Names they have learned from the *Ecclesia Vaticana*, or from St. Peter's at Rome, and give to all those who leave the Principles of their Religion. Afterwards they called a Council of some of their Devotees, at which the Jesuits presided, to consult what Penance should be imposed upon me. It was first resolved, I should do publick Penance, or kneel publicly for so many Sundays at the Door of the place where they said Mass, and that I should beg Pardon of all the Faithful, for the great Scandal I had occasioned; however, out of Consideration to my Uncle, (a human Motive they were directed by) they finally resolved I should say half a dozen of *Pater-nosters*, and as many *Ave-Marias* every Day for the space of two Months, under pain of mortal Sin.

10 *Memoirs of the LIFE of*

Being thus confined, and not knowing now what to do, I began to consider how I could contrive to get clear of my Uncle ; for which end I told him that I had Inclinations to go to Sea, and beg'd he would put me to it, for I told him that I would follow no other Employment. He was somewhat startled at this, but finding me persist in that Resolution, he seemed to consent to it, and accordingly went to *Aberdeen* to agree with some Captain of a Ship, as he said, but in reality to contrive with the Priests, how he should get me sent abroad, as evidently appeared by the Event ; for as soon as he returned, he told me that he had agreed with a Master of a Ship, and that I should go to Sea in a Months time, but that it was proper for me to go and take my leave of my Relations, and in particular of my first Cousin *Robert Gordon*, Chaplain to the late Duke of *Gordon*.

Accordingly I suspecting no Snake in the Grass, set out for *Gordon-Castle*, to bid adieu to my Cousin ; but no sooner did I arrive here than I discover'd my Mistake : for he had People prepared to conduct me to a Popish School in the Highlands, kept by one *Gregory Farquharson* in *Strathdown*.

When I got to that place, I found myself in a worse Condition than ever, for being in a strange Country, a Stranger to the Language, and at a great distance from my Acquaintance,

quaintance, I knew not what to resolve upon. I observed that they had a particular Eye over me, lest I should leave the Place ; I was never permitted to go any where by myself. In this Condition they kept me there for a Year and some Weeks ; during which time I was under the Care of Mr. *Shaw* a Secular Priest, in whose Conduct I observed nothing remarkable, except that once he pretended to perform a Miracle, upon a young Man who was somewhat disturbed in his Brain. I saw the young Man, and was present at *Shaw's* Exorcising or Commanding the Devil to go out of him : he prayed for him, desired all present to do the same, after which he began to sprinkle him with Holy Water, and then said some Prayers, whereby he ordered the Devil, by the Authority he had, to leave the Person possess'd. But I doubt not but the Chirurgeons had more hand in relieving him than the Priest had. He was let Blood several times, and was kept upon a low Diet, and soon recovered ; however to make the Miracle compleat, he was a second time brought to the Priest, that he might exorcise him once more, which indeed he did with a great deal of Authority. And now the young Man was pretty well recovered, he gave it out that he had chased the Devil from him ; which in that Country the People

ple being so bigotted swallow'd down without any difficulty, and the poor Chirurgeon, who was the only Instrument of recovering the young Man, durst not claim any Share in the miraculous Cure.

Another Example of the Dexterity of that Priest was this; a little before *Easter* he came to the School where I was, and told us that we must all immediately prepare for Confession, for he had dedicated that Day for our Service, so we were all dismissed to prepare for it: some went a walking in the Fields to be solitary; but as it seems we were not very scrupulous, we were ready for him about half an hour after warning was given us; and altho there were above three-score of us, yet the Priest was so expert in his Trade, that in less than two Hours we were all dismissed. But what somewhat surprised me, was, that after we had compared Notes, we found that we had got all the same Penance, which was five *Pater-Nosters*, and ten *Ave Marias*, for the space of ten Days; which indeed looked very Comical: for either we were all equally Guilty, or else that determined Number of *Paters* and *Aves*, had that particular quality to cancel all sort of Sins let them be of never so deep a Dye.

As for the Inhabitants of that place, I observed they were as yet more bigotted than any I ever saw; for besides the Rosaries, Beads,

Beads, &c. which were in use there, we had in every Corner of the Country, consecrated Places, or the Remainders of old Popish Chapels, to which the People resorted, made Stations at them, or saying such a set number of Prayers, by which they pretended to receive certain Graces, as the Cure of the Head-ach, Tooth-ach, &c. Every thing they made use of was previously brought to the Priest to receive his Blessing, and to be sprinkled with Holy Water, of which there was abundance in that Country; for every Sunday before Mass, the Priest made great quantities of it, and after they were all sprinkled, then it was divided amongst the People, every one having Bottles or Pitchers to receive it; and as soon as every one got his Portion, then (tho it was pretty well seasoned with Salt) they drank it, pretending that thereby they were cured of Cholicks, Vapours, &c. but the only Effect I saw it produce, was a fit of Belching, which immediately followed, and at which they were no Novices.

But now it was contrived I should be sent abroad, lest staying longer in that Country, I should become acquainted with the Language, and so make the best of my way; for that Reason I was sent down again to Bishop Gordon at Gordon-Castle, who sent me to my Uncle; and he sent me to *Aberdeen* in the Night time, where Lodgings were

were prepared for me, and strict Orders given, that I should not have Liberty to cross the Doors, until I should go aboard; which Orders indeed were punctually observed: for I was not allowed to see any Person, or to go abroad, until I went aboard the Ship at twelve o'Clock at Night, where as soon as I arrived, she weighed her Anchors and went off. We got no sooner without the Harbour, than immediately appeared three young Gentlemen, viz. *John Farquharson*, Son to *Robert Farquharson of Achreachen*, *Æneas Mac Donald*, Son to *Kinlochmoudart*, and *Robert Dugud*, Son to *Alexander Dugud* late of *Bitby*, who were to be my Fellow-Travellers, and Schoolfellows at the *Scotch-College of Paris*; for it was only then I knew where I was a going; and they had the Bishop's Orders concerning me, with several other Letters to the Priests of the *Scotch College*.

We were fourteen Days at Sea, and the fifteenth landed at *Dieppe*, where we were waited for; from thence they sent us to *Roan* and from that to *Paris*, where we were met by two of the Priests of the *Scotch College*, a League from the City, who received us out of the Coach with a great many Compliments, and conducted us to the College, where we no sooner arrived, than we were introduced to Mr. *Lewis Innes* first Principal, Mr. *Charles Whitford* second Principal, Mr. *Thomas*

Innes

Innes
Smith
 after
 Cha
 left
 got
 to C
 N
 or
 the
 upo
 us c
 and
 he f
 obta
 Piet
 coul
 nece
 by a
 folio
 thre
 fessi
 Prue
 we c
 Circ
 Sins
 not
 or S
 up in
 out
 sary
 Prop

Innes, Prefect of Studies, and Mr. *Alexander Smith*, Procurator and Confessor to the Students: after which every one of us had a separate Chamber, where some Books were already left for our Use. I remember those I had got were some Pieces of *Granada* in relation to Confession.

Next Day we were called to a Conference or Exhortation, where Mr. *Thomas Innes*, the Person that made it, began to expatiate upon the Mercies of God, who had brought us out of the contagious Sea of the World, and landed us in a safe Harbour. After this he show'd the Advantages that were to be obtained in that Place, both for Learning, Piety and good Example; but before we could participate of these, he told us, it was necessary, we should purify our Consciences by a good Confession, sincere Contrition, and solid Satisfaction: then he enlarged upon these three Parts of Penance. He told us that Confession ought to be Entire, Humble and Prudent: Entire by declaring all the Sins we ever committed, with their aggravating Circumstances; humble, by declaring our Sins after a humble and penitent manner, and not as making the Rehearsal of a Comedy or Story; and prudent, by wrapping them up in as decent Expressions as possible, without nominating third Persons, unless necessary. Contrition, he said, ought to have four Properties or Conditions; 1st it ought to be interior

interior and from the bottom of the Heart ; 2dly, it ought to be universal and extend to all Sins ; 3dly, it ought to be super-natural and come from above : and lastly, it ought to be Sovereign. In fine, he said that Satisfaction consisted in satisfying God for the Sins we had committed, which we did by faithfully performing the Penances enjoined us by the Priest or Confessor. But all this was to be understood of mortal Sins, or those that kill the Soul at one blow ; but as for venial Sins, we could obtain Remission of them without Confession, by saying a *Pater-noster*, an *Ave Maria* or the like. However, as for young People, such as we, who had but just now come out of the contagious Sea of the World, it was our safest way, he told us, to declare or confess all, because we could not so well as our Confessors discern between mortal and venial Sins.

After this we were sent to our Chambers to begin an Examination of our Consciences ; Paper, Pen and Ink were given us, that we might write down all the Sins we could think of ; when they had given us sufficient time for Examination, then they gave us some Prayers to say for obtaining Contrition or Sorrow for our Sins ; after which Mr. *Smith* was planted in the Confessional to hear our several Accounts. I must confess these Proceedings did not well digest with me, but I was too well secured either to make off or to disobey ;

disobey ; so to the Confessional I went, where I must own, there was not a corner of my Conscience but what was pretty well sifted by the impertinent Interrogations he made, by which I learned more Sins than ever I had heard of when conversant in the World : however I came pretty well off ; for the only Penance I had imposed upon me was to repeat every Day, for the space of two Weeks, the seven Psalms that are called penitential Psalms ; and because I had apostatized from them, as he said, he ordered me for that, to sleep in my Clothes for the abovementioned time : that was the *peccatum contra Spiritum Sanctum*, against which he spake for a considerable time ; however out of Compassion to me he lifted up his Hands and gave me Absolution.

Next Day I must communicate, and receive Christ really and truly ; not spiritually, but after a corporal manner. After I had thus communicated, then he called me, and told me that now I was clean, and received in amongst the Number of the Faithful, and had a Share or participated of all the good Works that were done thro'out the whole Church ; when I left him and had retired to my Chamber, I was visited by all the Members of the College, who appeared with the Gravity of *Roman* Senators.

It was then they began to question me about my Learning, and finding me pretty well

well advanced, they put me into the School they call Poetry. So finding now how Affairs went on, and giving over all Hopes of getting off, I resolved to keep myself private, at least as much as possible, and to apply assiduously to my Book, until it should please God to give me an opportunity of making my Escape.

But what Surprise was it for me, when I understood it was the Discipline of the House to go without Exception every *Saturday* to Confession, and every *Sunday* to Communicate! True it is, it were to be wished, that Men were always in a Holy and Spiritual Disposition, and prepared for these Holy Exercises; but it seem'd strange to me that Men should prefix a general Rule for these Solemnities, without any Exception: for either they must expose those that attend them to the danger of committing Profanations; or else they must be of the Jesuits System of Grace, who maintain that all Mankind have the Grace of God at hand to make use of it as they please: which indeed is a Notion that overturns all Morality, nay, the very Gospel itself. And what yet increased my Admiration was, that these Gentlemen always imposed over and over again the same Penances without any Alteration.

When I had thus continued amongst them to the end of my Philosophy, then by all Means they must have me go for the Ton-

sure

sure
used
told
trine
Prin
impo
but
denl
Alex
Clem
lege,
with
Men
all th
soluti
Deat
great
stopp
Here
Decl
some
prop
the C
on a
Mira
the E
was
who
tlem
me b
he re
Son E

sure and receive the four minor Orders. I used all the Shifts possible to decline it, I told them that according to their own Doctrine I had been irregular by leaving their Principles, which is according to them an impediment or hindrance to receive Orders; but all I could say signified nothing, for suddenly they produced three Popes Bulls, viz. *Alexander* the 9th, *Clement* the 10th, and *Clement* the 11th, in Favour of their College, whereby all Irregularities were dispensed with, and many Privileges granted to all the Members of the House; as a *Remission of all their Sins*, or, a *plenary Indulgence and Absolution in Articulo Mortis*, or at the Hour of Death, by saying *JESUS, MARIA*, and a great deal of Stuff of that Nature, which stopped my Mouth at once, seeing it was Heresy to call in Question their Holiness's Declarations: However as they saw me look somewhat shy upon the Matter, they thought proper to carry me to one Father *Gourdan* of the Order of *St. Victor*, who was looked upon as a great Saint, by reason of the many Miracles they pretended he did, as curing the Blind, dispossessing Devils, &c. and who was follow'd by vast multitudes of People who desired him to pray for them. The Gentlemen of the College had informed him of me beforehand: As soon as I went to him, he received me very kindly, and called me *Son Enfant*, or his Child; he took me apart, and

and chided me severely for declining to do what my Superiors ordered me ; he said the only Thing I ought to study was blind Obedience, to do whatever my Confessor should order me, without any further Examination ; a Doctrine indeed I had never heard of, but as it came from his Mouth, it was a Crime to contradict it. After this he assured me, that it was the Will of God I should go for Orders ; he had already, as he said, prayed for me, and would continue to do so. After he had spoke some time to this purpose, he called my Superiors, and delivered me to them, who sent me immediately to the Convent of *St. Lazare*, to make a Retreat there for the space of six Days before Ordination, which is usually done in that Place.

During the time I stayed at *St. Lazare*, we were mostly instructed about the spiritual Signification of our Clothes and Surplices : they told us, that our *Sutane* or *Cassack* was a Sign of Mortification and Humility ; that our Girdle, which we tied about us, was a Figure of Chastity ; that our Bands betokened the Light of the Gospel, which we should show by our good Works ; and that the Ceremony of cutting our Hair short, and having it shaved upon the Top of the Head was instituted by *St. Peter* the Apostle, to put us in mind that we had renounced the Vanity of the World, and all worldly Ambition.

Having

Having thus consumed most of our Time there, at last they mentioned the Confession-Story, for it was an indispensable Rule, that all those who make a Retreat there, should go to Confession and communicate, which we were likewise obliged to do; but then we received a plenary Indulgence of all our Sins for our Pains, a Privilege the Popes have granted to all those who shall make a Retreat in that House.

As soon as the Retreat was over, we were sent to the Church of *Nôtre-Dame*, and there received the Tonsure, and four Minor Orders, which are conferred by the Archbishop cutting the Hair of the Person ordained in five different parts, *viz.* upon each side of the Head, upon the Forepart, behind, and upon the Top, by giving him the Surplice, a Bell and Key, to ring the Church Bells and open the Doors, presenting him with Candlesticks, Candles and *Burrets*, to light the Candles at Mass, to carry them at Processions, and to give Wine and Water to the Priest at Mass. There are likewise two Books given to the Person ordained, one to chase out Devils with, and the other to give them Power to catechise in their Churches. This is the Way these Orders are conferred.

So when I was thus ordained, I was now Candidate, and titled MONSIEUR L'ABBE. However, I was not very fond of my new Title; but betook myself to my serious Thoughts

Thoughts, how I might get off if possible; for which purpose, observing the Monks to have greater Liberty than we of going abroad, and from one Place to another, which gave them an Opportunity of making their Escape, if they inclined it, I resolved to go in amongst them, but no sooner had the Gentlemen of the *Scotch* College perceived my Inclinations, than they exclaimed at such a rate against all Religious, that there was not an Order I could mention, but what they had something to say against it; so that I had not a Word to say now for myself: and thus destitute of all Hopes I began the Study of Divinity.

But what an astonishing Thing was it to find the vast Differences of Opinions and Sentiments, amongst the Popish Divines? Differences not of light and trivial Matters, but of essential Points, and directly contradictory to one another. I now saw no more the great Unity and Concord, they so much boasted of, and said prevailed in their Church; I found them all ready to excommunicate one another, and sustain their different Opinions with as great Ardor and Zeal, as if the whole Church had been interested.

For what may not I say of the *Scientia Media* or the *middle Science* of God, which the Jesuits lay for the Foundation of their corrupted Morality. They have the most of the Monks who follow their Opinion; the Cler-

;
to
a-
ch
ir
o
ne
ed
ch
as
ey
ad
us
of

to
n-
if-
ut
ry
ne
ch
a;
ne
ns
le

is
ch
ir
of
r-
gy





A JESUIT and A DOMINICAN DISPUTING.

J.M. sc.

gy
this
the
fere
Gen
min
omn
Fore
Jesu
Thon
the
deny
the
tain
ante
nists
Jesu
bala
wha
not

V
for
ther
that
it, c
ed u
have
the
habin
lid C
nion

gy on the other Hand, for the most part reject this *Scientia Media*, or middle Science of God; they look upon it as Pelagianism. Their Differences about Grace are as yet greater; the Generality of the Secular Clergy and the Dominicans admit of the Decrees of God, *Ante omnia prævisa Merita Creaturæ*, or before the Foresight of any Merits of the Creature; the Jesuits and the rest of the Monks deny it. The Thomists School sustain Negative Reprobation; the Jesuits call it Calvinism: the Thomists deny that sufficient Grace is given to all Mankind; the Molinists sustain it: the Thomists maintain the Necessity of efficacious Grace, which is anterior to any Act of the Mind; the Molinists look upon it as rank Heresy. To sin, the Jesuits will have the Mind to be in an equal balance betwixt Good and Evil, otherwise whatever it does when it is not so it does not sin; the Thomists deny that Doctrine.

What may'nt I say about their Sacraments, for some maintain one thing, and some another? As in Confirmation; some maintain that the Imposition of Hands is the Matter of it, others the Balsam wherewith they are anointed upon their Foreheads. How many Debates have they about their Eucharist? viz. Whether the Bread ought to be leavened or unleavened, if habitual Intention, or actual is requisite for valid Consecration. In Penance some are of Opinion, that Attrition or Detestation of Sins con-

2 received

ceived out of any worldly Motive, is sufficient for the Sacrament; others deny this, and maintain that an intensive Contrition is absolutely necessary. What Differences have they not about extreme Unction? for some will have the Oil to be the only Part or Essence of it: on the other Hand, others will have the Prayers accompanying the Anointings to be it. What mayn't I say, in regard to their Ordinations? for first the Maronite Greeks, who are in Communion with the Pope, reject the Tonsure and four of their minor Orders. Secondly, The Latins themselves know not really what constitutes them; for some are of opinion, that the *porrectio Instrumentorum*, or the delivering of the Instruments, is the only Matter of them, others again maintain, that the *Imposition of Hands* is only necessary.

I should never make an end if I were to enumerate all their Differences; for what may not one say concerning the probable Opinion which the Jesuits sustain with great Zeal?

Their horrid Maxims about the Love of God, by which they advance, that it is only necessary once in their Life to make one Act thereof; that *Peccata citius diluuntur*, as Suarez their great Divine says, *quàm committuntur*; one may only read Tambourin, Businbas, Escobart, Suarez, Vasques, and Lessius, who are their great Divines, and the chief they admire, to see what abominable Morality they teach, that

that
T
Do
and
Chu
suits,
both
their
absu
cont
cann
their
prov
is tru
is he
fider
much
Bu
readi
foun
them
Ther
form
but h
went
main
at Pa
on hi
instru
plain
differ
Jesuit

that would even make an honest Pagan blush.

True it is, the *Thomists* teach quite another Doctrine, and hence their great Differences and Divisions arise; and yet their infallible Church approves of the Doctrines of the *Jesuits*, and also of the *Thomists*, seeing they have both liberty to teach as fundamental Points their particular Doctrines; which indeed is absurd: for seeing these Doctrines are directly contradictory to one another, and that they cannot be both true and consonant to Truth, their Church approving of both, must approve of what is false, as well as of what is true; and if so, then I would ask, where is her *Infallibility* lodged? This very Consideration, I acknowledge, prevailed very much with me to reject it.

But whilst I was exercising my Brains in reading and examining these Differences, I found myself, all on a sudden, engaged in them; which fell out after this manner. There was one *Æneas Mac Donald*, who had formerly studied at *Rome* under the *Jesuits*, but had not finished his Courses there, but went for *Scotland*, and after some years remaining there, was sent to the *Scotch* College at *Paris*, to finish his Studies there. Upon his Arrival he was put under my care, to instruct him; but, it seems, I began to explain some points of Divinity after a quite different manner from his old Masters the *Jesuits*; at which he was very much surprised,

zed, and immediately took occasion to accuse me of *Jansenism*, and desired the Superiors of the College to oblige me to make a Recantation of some Propositions I had advanced to him, otherwise he threatned to inform against me at *Rome*. The Superiors used indeed all sort of Arguments to make me do it, but to no purpose; upon which Mr. *MacDonald* left us, and went to *Rome* to study anew under the Jesuits. And indeed he was as good as his word; for upon his Arrival there he went to the Cardinal *Sacrapanti*, Protector of the *Scotch* College, and gave me out for a great *Jansenist*, which in the *Roman* Court is the same thing as a *Lutheran* or *Calvinist*. After this, thundering Letters were sent to *Paris*, threatning that unless I would make a Recantation, his Eminence would excommunicate me; but I did not much mind the Cardinal's Menaces; for, being in *France*, I could claim a Title to the *Gallican* Liberties; besides, I was pretty sure that his Eminence's Excommunication would lose all its Force before it got over the *Alps*. However, after this I was still suspected of *Jansenism*. And because I mention that Affair of *Jansenius*, it will not perhaps be disagreeable to the Reader, if I should in short give the History of it; and seeing it has a natural relation with the Affair of *Baius*, I shall begin at that Epocha.

*The History of Baius, Jansenism, and the
Constitution Unigenitus.*

Michael Baius was Doctor of *Louvain* in *Flanders*, and chosen to supply the Place of *Hesselius*, Professor of Divinity in that University, during the time he was at the Council of *Trent*, defending the Rights and Privileges of the University and *Netherlands*, which then were in the King of *Spain's* Dominions.

But no sooner did he begin to teach, than he changed the Method establish'd there, which was altogether scholastick, and wrapt up in *Aristotelian* Terms. *Baius* banished all these exotick Words and nonsensical Expressions, in place of which he brought in great Numbers of Passages of Scriptures and Fathers, which made it vastly more easy, and also delightful and useful: however, *Hesselius* no sooner returned from the Council of *Trent*, finding that now the Mask was taken off, and his Learning (which chiefly consisted in barbarous Terms) was made easy and adapted to any common Capacity, but he began to thunder and exclaim against poor *Baius*: He accused him of Novelty, and informed against him to the Pope's *Internuncio* who resided at *Brussels*, but *Baius* was not censured, by the Interest he had in these Places; however, *Hesselius* would not as yet give over, until he

C 2

obtained

obtained his Point ; for that Reason he pursued his Antagonist at *Rome*, and by the Jesuits Interest obtained the Condemnation of all he had taught, with strict Orders that none should treat of those Points *Baius* had handled under pain of Excommunication, *ipso facto*. This Bull was issued forth to the Church by Pope *Pius V.* Anno 1557, and afterwards confirmed by *Urban XII.* And indeed it is evident to any impartial Person that this Bull was very absurd ; - for by it the Divines over the whole World incurred Excommunication, seeing *Baius* gave a whole System of Divinity during the time he taught, and by consequence treated of the *Attributes of God, of the Incarnation of Christ, of Grace, of the Sacraments, &c.* of all which Points, according to their Holinesses Bulls, it is Excommunication to treat or write about. But the Interdiction of *Venice* by Pope *Paul* the fifth, at first put a stop to prosecuting that

1. Nec Angeli, nec primi hominis, adhuc integri merita, rectè vocantur gratia.

7. Primi hominis integri merita fuerunt primæ creationis munera, sed juxta modum loquendi Scripturæ Sacræ, non rectè vocantur gratia, quo fit ut tantum merita, non etiam gratia, debeant nuncupari.

that Controversy ; for the Popes at that time laid aside all thoughts of spiritual Affairs, and thought only upon the proper Methods of subduing or conquering the *Venetians*, who had incurred their Displeasure by electing a Doge without their Consent or Approbation. For that Reason they at first excommunicated the *Venetians* ; but finding that prove unsuccessful, they raised Armies against them. The States of *Venice*, upon the other hand, were no less active in putting themselves in a Posture of Defence ; which the Pope perceiving, was easily influenced by the *French* Ambassador to make up the Difference with the *Venetians* ; and by this means, having now time, he began to examine the Affair of *Baius*, so all his Works were condemned in general, but 79 Propositions were anathematized in particular, amongst which are these following.

1. Neither the Merits of Angels, or Man in the State of Innocence, can properly be called Grace.

7. The Merits of *Adam* in the State of Innocence, were the Gifts of Creation ; and according to the Language of the Holy Scripture, they cannot properly be called Grace ; for which Reason they ought to be called Merits and not Grace.

30 *Memoirs of the LIFE of*

16. Non est vera legis obedientia, quæ fit sine Charitate.

21. Humanæ naturæ sublimatio & exaltatio in consortium divinæ naturæ, debita fuit integritati primæ conditionis, & proinde naturalis dicenda est, & non supernaturalis.

25. Omnia opera infidelium sunt peccata, & philosophorum virtutes sunt vitia.

26. Integritas primæ conditionis non fuit indebita humanæ naturæ exaltatio, sed naturalis ejus conditio.

27. Liberum arbitrium, sine gratiæ Dei adjutorio, non nisi ad peccandum valet.

35. Omne, quod agit peccator, vel servus peccati, peccatum est.

37. Cum Pelagio sentit, qui boni aliquid naturalis, hoc est quod ex naturæ solis viribus ortum ducit, agnoscit.

38. Omnis amor creaturæ rationalis aut vitiosa est cupiditas, quâ mundus diligitur, quæ à Joanne prohibetur; aut laudabilis illa Charitas, quâ per Spiritum Sanctum in corde diffusâ Deus amatur.

40. In omnibus suis actibus, peccator servit dominanti cupiditati.

62. Illa quoque distinctio, quâ opus dicitur bifariam bonum, vel quia ex objecto & omnibus circumstantiis rectum est & bonum (quod moraliter bonum appellare consueverunt) vel quia est meritorium regni æterni,

16. There is no true Obedience of the Law, without Love.

21. The Exaltation of the human Nature to the Fellowship of the divine Nature, was a Merit due to the State of Innocency, and therefore it ought to be called natural and not supernatural.

25. All the Works of Infidels are Sins, and the Virtues of Philosophers are Vices.

26. The Innocence or Integrity of the first Creation was not an undue Exaltation of the human Nature, but its natural Condition.

27. Free-will, without the Assistance of the Grace of God, serves only to sin.

35. Whatever the Sinner, or the Servant of Sin, doth, is Sin.

37. Whoever asserts, that any natural Good proceeds from the Power of our natural Strength, is of *Pelagius's* Opinion.

38. The Love which the rational Creature hath, is either that inordinate Desire by which the World is loved, which is forbidden by the Apostle *John*, or the Grace of Love infused into the Heart by the Holy Ghost, by which God is loved.

40. The Sinner in all his Actions is subservient to his domineering Lust.

62. That Distinction by which a Work is said to be doubly good, because it is good, according to the Object and all the Circumstances, (which in other Terms is called morally good) or because it's meritorious of the

32 *Memoirs of the LIFE of*

eo quod fit à vivo Christi membro per Spiritum Charitatis, rejicienda est.

65. Non nisi Pelagiano errore admitti potest usus aliquis liberi arbitrii bonus, sive non malus: & gratiæ Christi injuriam facit, qui ita sentit & docet.

72. Omnes omnino justorum afflictiones sunt ultiones peccatorum ipsorum, unde & Job & Martyres quæ passi sunt, propter peccata sua passi sunt.

79. Falsa est doctorum sententia, primum hominem potuisse à Deo creari & institui sine justitia naturali.

These Propositions are condemned as Heretical, Rash, Scandalous, &c. *Quas quidem sententias, quanquam nonnullæ aliquo pacto sustineri possint, in vigore & proprio verborum sensu ab assertoribus intento, hæreticas, erroneas, suspectas, temerarias, scandalosas, & in pias aures offensiones immittentes, respectivè præsentium auctoritate damnamus & reprobamus, &c.* These are the words of the Bull, which every where was promulgated, but with different Success; for tho it was received by the Jesuits and Monks with open Arms, because it favoured them, and did not allow Men of Learning to confute their abominable Doctrine; yet it did not meet with the same Reception from the Secular Clergy, who for a considerable time openly oppos'd it, and who

Kingdom of Heaven, being done by a living Member of Christ, thro' the Spirit of Love is to be rejected.

65. No good use of Free-will can be admitted without the Pelagian Heresy; and whoever thinks it or teaches it, does an injury to the Grace of Christ.

72. All the Afflictions of the Righteous are Punishments of their Sins; from whence it follows, that whatever *Job* or the Martyrs suffered, was upon the Account of their Sins.

79. The Opinion of those Doctors is false, who imagine that Man could be created by God, without natural Righteousness.

who for that Reason were called *Baianists*. However at last the Pope got the upper Hand, and then it was universally received; so that every Thing then seemed to be very quiet, until *Jansenius* formerly a Doctor of *Louvain*, then Bishop of *Ypres* in *Flanders*, and a great Friend to *Baius*, beholding to his great Grief the Jesuits and Monks in his Diocese maintaining and teaching an abominable Morality, resolved, if possible, to bring some Remedy to the increasing Evil; for that Reason he wrote a large Volume in Folio, intituled, *Augustinus de Gratia*; wherein he shows very clearly the Doctrine of St. *Augustin* concerning *Grace*, and demonstrates that it is entirely opposite to what the Jesuits taught.

Jansenius had not the Advantage to publish his own Work, but left it to some of his Friends, who immediately after his Death published as privately as possible one half of the Book: however, it soon reached the Jesuits Ears, who immediately cried Murder, and endeavoured to suppress it; they declared that the Author and Publishers were liable to Excommunication, by being disobedient to *Pius* the Fifth's Bull. Yet all this did not hinder them to prosecute their Design; for very soon after, all *Jansenius's* Book appeared in the World, and met with a favourable acceptance from all who had any regard to sound Doctrine or Morality. The Jesuits and Friars only opposed it, but in vain, for it was read and studied every where; which did a great deal of Damage to the Fathers of the Society of *Jesus*: and indeed they were not ignorant of it; and for that Reason they resolved, cost what it would, to have it condemned; but great Caution and Management must be made use of, lest all the *French* Clergy should have opposed it; therefore they fall upon the following Stratagem: They send five Propositions to *Rome*, without ascribing them to any Author, and demanded their Condemnation, which was easily granted; for as they were not ascribed to any Author, no Person was at the trouble to oppose or hinder their Condemnation.

But

But no sooner had the Jesuits obtained this Point, than they father'd the Propositions upon *Jansenius*, and gave it out every where that they were in his *Augustinus de Gratia*, which occasioned great Noise ; for every one began to examine *Augustinus de Gratia*, but found none of the Propositions in it, except the first, wherein the Author says that it is impossible for any Man since the Fall of *Adam* to keep the Commandments of God. An Assembly of Bishops met at the *Louvre* in *Paris* to examine *Jansenius's* Book, but were no wiser ; for except the first Proposition abovementioned, they found none of the other four ; for which Reason the *French* Clergy rejected the Condemnation of them ; at which *Alexander IX.* then Pope, being highly displeased, issued out a Mandate, not only condemning these Propositions, but also *Jansenius's* Book ; nay, and his Person, tho he had been dead for about fifty Years before ; and in his Testament or Will, had submitted not only his Book to the Censure of the Church, but also condemned whatever the Church should condemn, which freed him from all Suspicion of Heresy : yet this signified nothing ; for all from that time must, before they be advanced to Orders, not only condemn the Book, but also *Jansenius's* Person.

This Bull or Mandate is what they call the Formulary. It met with great Opposition

sition at first ; great Numbers of the Bishops would not receive it ; however the Pope, getting into Favour with *Louis XIV.* King of *France*, influenc'd him to use his temporal Power to oblige the Bishops to submit, which he did ; so that now the generality of the Bishops, rather than they would lose their Temporals, or be under the Displeasure of a potent Monarch, would sign and receive a Bull against their Consciences. True it is there were some, as this present Bishop of *Montpellier*, the Bishop of *Senes*, the Bishop of *Auxerre* upon the *Soane*, and some others, who would not come into the *French* Court's Measures ; and of the second Order of the Clergy there were vast Numbers who laid down their Posts and Charges, and voluntarily went into Banishment ; amongst whom were the Gentlemen of *Port-Royal*, who were very well known in the Learned World. Yet in the main the Pope gained the Day ; and it came to be universally received, until this Controversy, which seemed to be buried in Oblivion, was again renewed by the late Constitution of *Clement XI.* The Occasion of which was this.

Father *Quesnelle*, of the Oratory of *Jesus*, a Man of great Piety and Learning, translated the New Testament into *French*, and wrote Notes upon every Verse of it. This Book no sooner appeared in the World, than it was universally received and esteem'd ; the Bishops

shops recommended it to the young Clergy, the Curates to the People, so that no Book was so generally approved of. However some time after a general Assembly of the Bishops of *France* met at *Paris*, and at that time the Curates of *Roan* and those of *Paris* extracted a great many Propositions from the Writings of the Jesuits, which they presented to the Assembly, as also a Book the Jesuits had lately published, entituled, *La morale des Casuistes*, which they recommended every where as a fine Book and sound Morality. These Curates desired the Condemnation of these Propositions, and of the Book above-mention'd, which they obtained, *Nemine contradicente*.

At this the Jesuits were incensed, because they were now publicly exposed, and they resolved upon Revenge; for that Reason they fixed upon that very Book, I mean *Quesnelle's* New Testament, which was so universally esteemed, that they might have it condemned: and for that purpose carried it to *Rome* to *Clement XI.* out of which they extracted 101 Propositions, desiring the Condemnation of them in particular, and of the whole Book in general. Accordingly *Clement XI.* issued out his famous Bull or *Constitution Unigenitus*, which begins with these words *Unigenitus Dei filius*, &c.

I have thought proper to insert here all the Propositions censured in the Bull, that
the

the World may see, there is no Truth so sacred, but Interest and Favour may procure its Condemnation at the Court of Rome.

De peccato & peccati effectibus.

1. Quid aliud remanet animæ, quæ Deum atque ipsius gratiam amisit, nisi peccatum & peccati consecutiones, superba paupertas, & segnis indigentia, hoc est generalis impotentia ad laborem, ad orationem, & ad omne opus bonum.

2. Jesu Christi gratia, principium efficax boni cujuscunque generis, necessaria est ad omne opus bonum, absque illa non solum nihil fit, sed nec fieri possit.

2. *De Observatione mandatorum Dei.*

3. In vanum Domine præcipis, si tu ipse non das quod præcipis.

4. Ita Domine; omnia possibilia sunt ei, cui omnia possibilia facis, eadem operando in illo.

3. *De Obduratione.*

5. Quando Deus non emollit cor per interiorum unctionem gratiæ suæ, exhortationes, & gratiæ exteriores non inserviunt, nisi ad illud magis obdurandum.

Of Sin and its Effects.

1. What remains there to a Soul which has lost God and his Grace, but Sin and the Consequences of it? a haughty Poverty, an indolent Want; that is to say a general incapacity to Labour, to Prayer, and to every good Work.

2. The Grace of Jesus Christ, which is the efficacious Beginning of all Goodness, is absolutely necessary for every good Work; without it not only nothing is done, but even cannot be done.

2. Of keeping the Commandments.

3. 'Tis in vain, O Lord, thou commands, unless thou gives what thou commands us.

4. Yes, O Lord, every Thing is possible to him, to whom you make every Thing possible, by working the same in him.

3. Of Obdurateness.

5. When God does not touch the Heart by the interior Unction of his Grace, Exhortations and exterior Blessings serve only to harden it the more.

4. *Of*

4. *De veteri & novo fœdere.*

6. Discrimen inter fœdus Judaicum & Christianum est quod in illo Deus exigit fugam peccati & implementum legis à peccatore, relinquendo illum in sua impotentia: in isto verò Deus peccatori dat quod jubet, illum suâ gratiâ purificando.

7. Quæ utilitas pro homine in veteri fœdere, in quo Deus illum reliquit ejus propriæ infirmitati, imponendo ipsi suam legem? Quæ vero felicitas non est admitti ad fœdus in quo Deus nobis donat, quod petit a nobis?

8. Nos non pertinemus ad novum fœdus, nisi in quantum participes sumus ipsius novæ gratiæ, quæ operatur in nobis id quod Deus nobis præcipit.

5. *De Gratia.*

9. Gratia Christi est gratia suprema, sine qua confiteri Christum nunquam possumus, et cum qua nunquam illum abnegamus.

10. Gratia est operatio manus omnipotentis Dei, quam nihil impedire potest aut retardare.

11. Gratia non est aliud quàm voluntas omnipotentis Dei, jubentis & facientis quod jubet.

4. *Of the Old and New Covenant.*

6. The difference betwixt the Jewish and Christian Covenant is, that God in the former demanded of the Sinner, to avoid Sin, and to fulfil the Law, and left him at the same time in his natural Incapacity to do it ; whereas in the latter, God gives to the Sinner what he demands of him, by purifying him by his Grace.

7. What Advantage was there for Man in the Jewish Covenant when God left him to his own proper Infirmary, when he gave him the Law ? But what Happiness is it, to belong to the New Covenant, wherein God gives us whatsoever he desires of us?

8. We do not belong to the New Covenant, but in as much as we are Partakers of his new Grace, which operates in us, that which God requires from us.

5. *Of Grace.*

9. The Grace of Christ is that sovereign Grace, without which we can never confess him, and with which we shall never deny him.

10. Grace is that Operation of the Almighty, which nothing can neither stop nor hinder.

11. Grace is nothing but the Will of God Almighty, commanding and executing what he commands.

6. *Of*

6. *De Gratiae effectibus.*

12. Quando Deus vult salvare Animam, quocunque tempore, quocunque loco, effectus indubitabilis sequitur voluntatem Dei.

13. Quando Deus vult Animam salvam facere, & eam tangit interiori gratiae suae manu, nulla voluntas humana ei resistit.

14. Quantumcumque remotus à salute sit peccator obstinatus, quando Jesus se ei videndum exhibet lumine salutari suae gratiae, oportet ut se dedat, accurrat, sese humiliet, & adoret Salvatorem suum.

15. Quando Deus mandatum suum & suam externam locutionem comitatur unctione sui Spiritûs, & interiori vi gratiae suae, operatur illa in corde, & obedientiam quam petit.

16. Nullae sunt illecebrae quae non cedant illecebris gratiae, quia nihil resistit Omnipotenti.

17. Gratia est vox illa Patris, quae homines interius docet, ac eos venire facit ad Jesum Christum; quicumque ad eum non venit, postquam audivit vocem exteriorem Filii, nullatenus est doctus à Patre.

18. Semen verbi, quod manus Dei irrigat, semper affert fructum suum.

19. Dei gratia nihil aliud est, quam ejus omnipotens voluntas: hæc est idea, quam Deus ipse nobis tradit in omnibus suis Scripturis.

20. Vera

6. *Of the Effects of Grace.*

12. When God has a mind to save a Soul, at any time, or in any place, the Effect infallibly follows the Will of God.

13. When God designs to save a Soul, and touches it with the interior Unction of divine Grace, no human Will resists him.

14. At whatever distance an obstinate Sinner is from Salvation, yet when Jesus presents himself to him by the Light of his saving Grace, he must of Necessity yield, humble himself, and adore his Saviour.

15. When God accompanies his Command and exterior Word with the Unction of his Spirit, and the inward Force of his Grace, it produces that Change and the Obedience that's required in the Heart.

16. There are no Allurements which must not yield to those of Grace, because nothing resists the Almighty God.

17. Grace is the Voice of the Father, which inwardly teaches Men, and makes them come to Jesus Christ; whosoever does not come to him after they have heard the external Word of the Son, is not taught by the Father.

18. The Seed of the Word of God, which his Hand watereth, always brings forth its Fruit.

19. The Grace of God is nothing else than his omnipotent Will: this is the Idea or Notion God himself gives of it thro' all the holy Scriptures.

20. This

44 *Memoirs of the LIFE of*

20. Vera gratiæ idea est, quod Deus vult sibi à nobis obediri, & obeditur; imperat & omnia fiunt; loquitur tanquam Dominus & omnia sibi submissa sunt.

21. Gratia Jesu Christi est gratia fortis, potens, suprema, invincibilis, utpote quæ est operatio voluntatis Omnipotentis, sequela & imitatio operationis Dei incarnantis, & resuscitantis filium suum.

22. Concordia omnipotentis operationis Dei in corde hominis, cum libero ipsius voluntatis consensu, demonstratur, illico nobis, in incarnatione, veluti fonte, atque archetypo omnium aliarum operationum misericordiae & gratiæ, quæ omnes ita gratuita, atque ita dependentes à Deo sunt, sicut ipsa originalis operatio.

23. Deus ipse nobis ideam tradidit omnipotentis operationis suæ gratiæ, eam significans per illam, quâ creaturas è nihilo producit & mortuis reddit vitam.

24. Justa idea, quam centurio habet de omnipotentia Dei, & Jesu Christi in sanandis corporibus solo motu suæ voluntatis, est imago ideæ, quæ haberi debet de omnipotentia suæ gratiæ, in sanandis animabus à cupiditate.

25. Deus illuminat Animam, & eam sanat æquè ac Corpus, solâ suâ voluntate; jubet & ipse obtemperatur.

20. This is a true Idea of Grace ; that God desires to be obeyed by us, and he is obeyed ; he commands, and all things are done ; he speaks as Lord, and every thing is obedient to him.

21. The Grace of Jesus Christ is efficacious Grace, powerful, supreme, invincible, because it is the Operation of an omnipotent Will ; it is the Effect and Imitation of the Operation of an incarnate God, and of the Father raising his Son.

22. The Concord or Agreement of the omnipotent Grace of God in the Heart of Man, with the free Consent of his Will, is demonstrated to us in the Incarnation, as in the Source and Archetype of all other Works of Mercy and Grace, which are all equally gratuitous and depending upon God as the Incarnation was.

23. God himself has given us an Idea of the omnipotent Operation of his Grace, signifying it by his producing the Creatures out of nothing, and restoring Life to the Dead.

24. The just Idea which the Centurion had of the Omnipotency of Christ in curing Bodies by the only Motion of his Will, is the Representation of the Idea which ought to be had of the Omnipotency of his Grace, in delivering Souls from Sin.

25. God enlightens the Soul, and cures it as the Body, entirely by his Will ; he speaks and is obeyed.

7. *De prima Gratia.*

26. Nullæ dantur gratiæ, nisi per fidem.

27. Fides est prima gratia, & fons omnium aliarum.

28. Prima gratia, quam Deus concedit peccatori, est peccatorum remissio.

8. *De Gratia extra Ecclesiam.*

29. Extra Ecclesiam nulla conceditur gratia.

9. *De Salute, & Christi morte pro omnibus.*

30. Omnes, quos Deus vult salvare per Christum, salvantur infallibiliter.

31. Desideria Christi semper habent suum effectum; pacem intimo cordum infert, quando eis illam optat.

32. Jesus Christus se morti tradidit ad liberandum pro semper suo sanguine primogenitos, id est Electos, de manu angeli exterminatoris.

33. Proh, quantum oportet bonis terrenis, & sibi metipsis renuntiâsse, ad hoc ut quis fiduciam habeat sibi, ut ita dicam, appropriandi Jesum Christum, ejus amorem, mortem & mysteria, ut facit Sanctus Paulus, dicens; qui dilexit me, & tradidit semetipsum pro me.

10. *De Gratia Statu Innocentiæ.*

34. Gratia Adami non producebat nisi meritum humana.

35. Gratia Adami est sequela creationis, & erat debita naturæ sanæ & integræ.

36. Dis-

7. *Of the first Grace.*

26. No Graces are given but by Faith.

27. Faith is the first Grace, and Source of all others.

28. The first Grace which God grants to a Sinner, is the Remission of their Sins.

8. *Of Grace out of the Church.*

29. No Grace is granted to any without the Church.

9. *Of Salvation, and Christ dying for all.*

30. All whom God wills to save by Christ, are saved infallibly.

31. The Desires of Christ have always their Effect; he brings Peace to the Soul when he pleases.

32. Christ delivered himself to Death, to free for ever by his Blood the First-born, that is to say the Elect, from the Hand of the destroying Angel.

33. How much ought we to be denied to this World and to ourselves, before we can by Faith apply to ourselves Christ, his Love, Death, and Mysteries, as St. Paul doth, saying, who loved me, and gave him self for me.

10. *Of Grace in the State of Innocence.*

34. Adam's Grace produced nothing but human Merits.

35. The Grace of Adam is the Consequence of Creation, and was due to perfect and incorrupted Nature.

36. The

36. Differentia essentialis inter gratiam Adami & status innocentiae, ac gratiam Christianam est, quod primam unusquisque in propria persona recepisset, ista vero non recipitur, nisi in persona Jesu Christi resuscitati, cui nos uniti sumus.

37. Gratia Adami sanctificando illum in semetipso erat illi proportionata: gratia Christiana nos sanctificando in Jesu Christo, & omnipotens & digna filio Dei.

II. *De Libero Arbitrio.*

38. Peccator non est liber, nisi ad malum, sine gratia Liberatoris.

39. Voluntas quam gratia non praevenit, nihil habet luminis nisi ad aberrandum; ardoris, nisi ad se praecipitandum; virium, nisi ad se vulnerandum; est capax omnis mali, & incapax ad omne bonum.

40. Sine gratia nihil amare possumus, nisi ad nostram condemnationem.

41. Omnis cognitio Dei etiam Naturalis, etiam in Philosophis Ethnicis, non potest venire, nisi a Deo, & sine gratia non producit, nisi praesumptionem, vanitatem, & oppositionem ad ipsum Deum, loco affectuum adorationis, gratitudinis & amoris.

42. Sola gratia Christi reddit hominem aptum ad sacrificium fidei; sine hoc nihil nisi impuritas, nihil nisi indignitas.

36. The essential Difference 'twixt *Adam's* Grace in the State of Innocence, and the Grace of Christians is, that every one in his own proper Person had received the first, the second is received only in the Person of Christ risen again, to whom we are united.

37. The Grace which sanctified *Adam*, was limited to himself. The Christian Grace whereby we are sanctified is in Christ, and is omnipotent, and worthy of the Son of God,

II. *Of Free-will.*

38. The Sinner is free to do nothing but Evil, without the Grace of a Redeemer.

39. The Will which Grace does not prevent has no Light, but goes astray; no Affection but to rush precipitantly; no Power but to wound it self; being capable of universal Evil, and incapable of every thing that's good.

40. Without Grace we cannot love but to our Condemnation.

41. All natural Knowledge of God, even among the Heathen Philosophers, cannot proceed but from God, and without Grace produces nothing but Presumption, Vanity, and Opposition to God himself, in the place of Affection, Adoration, Gratitude and Love.

42. 'Tis only the Grace of Christ that renders a Man able to exercise Faith; which if wanting, there's nothing but Impurity, nothing but Unworthiness.

12. *De Baptismali Gratia.*

43. Primus effectus gratiæ baptismalis est facere ut moriamur peccato, aded ut spiritus, cor, sensus, non habeant plus vitæ pro peccato, quàm homo mortuus habeat pro rebus mundi.

13. *De Charitate & Concupiscentia.*

44. Non sunt nisi duo amores, unde volitiones & actiones omnes nostræ nascuntur; amor Dei, qui omnia agit propter Deum, quemque Deus remuneratur; & amor quo nos ipsos, ac mundum diligimus, qui quod ad Deum referendum est, non refert, & propter hoc ipsum fit malus.

45. Amore Dei in corde peccatorum non amplius regnante; necesse est, ut in eo carnalis regnet cupiditas, omnesque actiones ejus corrumpat.

46. Cupiditas aut charitas usum sensuum bonum vel malum facit.

47. Obedientia legis profluere debet ex fonte, & hic fons est charitas. Quando Deus amor est illius principium interius, & Dei gloria ejus finis, tunc purum est quod apparet exterius, alioquin non est nisi hypocrisis aut falsa justitia.

14. *De Bonis Operibus.*

48. Quid aliud esse possumus nisi tenebræ nisi aberratio, & nisi peccatum, sine fide lumine, sine Christo, & sine charitate?

12. *Of Baptismal Grace.*

43. The first Effect of Baptismal Grace is, that we die unto Sin ; so that the Spirit, the Soul, and Senses, have no more Affection to Sin, than a dead Man has for worldly Affairs.

13. *Of Charity and Concupiscence.*

44. There are but two Principles of Love, whence all our Desires and Actions do spring, viz. The Love of God, which acts all things for him, and which he recompenses ; and the Love that is conversant about ourselves and the World ; which being excessive, and not centering upon God as it should, becomes evil on that account.

45. When the Love of God reigns no more in the Heart of a Sinner, of necessity carnal Concupiscence predominates, and corrupts all his Actions.

46. Concupiscence or Love renders the use of the Senses good or evil.

47. Obedience to the Law ought to flow from a Principle of Love, seeing the Love of God is its internal Spring, and the Glory of God its end ; then its pure Quality appears outwardly : otherwise it's but Hypocrisy and false Righteousness.

14. *Of Good Works.*

48. What other can we be but Darkness, Error, and Sin, without the Light of Faith, without Christ, and without Love.

52 *Memoirs of the LIFE of*

49. Ut nullum peccatum est sine amore nostri, ita nullum est opus bonum sine amore Dei.

15. *De Precatione.*

50. Frustra clamamus ad Deum, Pater mi: Si spiritus charitatis non est ille qui clamat.

16. *De Fide.*

51. Fides justificat, quando operatur; sed ipsa non operatur nisi per charitatem.

52. Omnia alia salutis media continentur in fide, tanquam in suo germine & semine, sed hæc fides non est absque amore & fiducia.

17. *De Charitate.*

53. Sola charitas Christiano modo facit actiones Christianas, per relationem ad Deum & Jesum Christum.

54. Sola charitas est, quæ Deo loquitur, eam solam Deus audit.

55. Deus non coronat, nisi charitatem; qui currit ex alio impulsu, & ex alio motivo, in vanum currit.

56. Deus non remunerat nisi charitatem, quoniam charitas sola Deum honorat.

57. Totum deest peccatori, quando deest spes: & non est spes in Deo, ubi non est amor Dei.

58. Ne

49. As there is no Sin without the Love of ourselves, so there is no good Work without the Love of God.

15. *Of Prayer.*

50. 'Tis vain for us to cry to God, *My Father*, if the Spirit of Love be not he who cries.

16. *Of Faith.*

51. Faith justifies when it acts; but it works not but by Love.

52. All the means of Salvation are contained in Faith, as their Root and Seed; but this Faith is not without Love and Confidence.

17. *Of Love.*

53. Love only in a Christian manner produces Christian Actions, by virtue of a relation to God and Jesus Christ.

54. True Love applies to God, and the same is only acceptable to God.

55. God only crowns Charity, and that which proceeds from any other Impulse or Motive is vain.

56. God principally rewards Love, because Love only honours God.

57. The Sinner that wants Hope, wants all; but there is no Hope in God, where the Love of God is not.

54 *Memoirs of the LIFE of*

58. Nec Deus est, nec religio, ubi non est charitas.

18. *De Peccatoris Oratione.*

59. Oratio impiorum est novum peccatum, & quod Deus illis concedit est novum in eis iudicium.

19. *De Timore Pœnarum.*

60. Si solus supplicii timor animat pœnitentiam, quò hæc est magis violenta, eò magis ducit ad desperationem.

61. Timor non nisi manum cohibet, cor autem tamdiu peccato addicitur, quamdiu ab Amore iustitiæ non ducitur.

62. Qui à malo non abstinet, nisi timore pœnæ, illud committit in corde suo, & jam est reus coram Deo.

63. Baptizatus adhuc est sub lege sicut Judæus, si legem non adimpleat, aut adimpleat ex solo timore.

64. Sub maledicto legis nunquam fit bonum; quia peccatur, sive faciendo malum, sive illud non nisi ob timorem evitando.

65. Moses, prophetæ, sacerdotes, & doctores legis mortui sunt absque eo quod ullum Deo dederint filium, cum non effecerint nisi mancipia pertimorem.

66. Quî vult Deo appropinquare, nec debet ad ipsum venire cum brutalibus passionibus, neque adduci per instinctum naturalem,

58. They who have no Love of God, have no God or Religion.

18. *Of a Sinner's Prayer.*

59. The Prayer of the Ungodly is a new Sin, and what God confers upon them is a new Judgment.

19. *Of the Fear of Punishment.*

60. If it is only the Fear of Punishment that works Repentance, the more violent it is the more it leads to Despair.

61. Fear only restrains the Hand; for as long as the Heart is addicted to Sin, so long he is drawn away from the Affection of Righteousness.

62. Whosoever abstains from Evil out of the Fear of Punishment, commits it in his Heart, and thereby is guilty before God.

63. The Christian is as yet under the Law as well as the Jew, if he fulfil not the Law, or fulfil it only from a Principle of Fear.

64. He being under the Curse of the Law never does good, because he sins either in doing evil, or abstaining from Sin out of Fear.

65. *Moses*, the Prophets, Priests and Teachers of the Law, died without gaining any Children to God; seeing they acted from the slavish Principle of Fear.

66. Whosoever approaches unto God, ought not to come to him with brutal Passions, nor be induced merely by the Instinct of

56 *Memoirs of the LIFE of*

lem, aut per timorem sicuti bestiae, sed per fidem & per amorem sicuti filii.

67. Timor servilis non sibi repræsentat Deum, nisi ut Dominum durum, imperiosum, injustum, intractabilem.

20. *De Fide & Oratione.*

68. Dei bonitas abbreviavit viam salutis, claudendo totum in fide & precibus.

69. Fides, usus, augmentum & præmium fidei, totum est donum puræ libertatis Dei.

21. *De afflictione Innocentium.*

70. Nunquam Deus affligit innocentes, & afflictiones semper serviunt, vel ad puniendum peccatum, vel ad purificandum peccatorem.

22. *De sui ipsius Præservatione.*

71. Homo ob sui conservationem potest sese dispensare ab ea lege quam Deus condidit propter ejus utilitatem.

23. *De Ecclesia.*

72. Nota Ecclesiæ Christianæ est, quod sit catholica, comprehendens & omnes angelos coeli, & omnes electos & justos terræ & omnium seculorum.

73. Quid est Ecclesia nisi coetus filiorum Dei, manentium in ejus sinu, adoptorum in Christo, subsistentium in ejus persona, redemptorum ejus sanguine, viventium ejus spiritu, agentium per ejus gratiam, & expectantium

Nature, or Fear, as Brutes, but thro' Faith and Love, as Sons.

67. Servile Fear represents God only as a hard Lord, austere, unjust, and inexorable.

20. Of Faith and Prayer.

68. The Goodness of God hath abridged the Way of Salvation; comprehending the whole under Faith and Prayer.

69. Faith, Practice, the Increase and Reward of Faith, are all purely the Gift and Good-will of God.

21. Of afflicting the Innocent.

70. God never afflicts the Innocent; and Afflictions serve either to punish Sin or purify the Sinner.

22. Of Self-Preservation.

71. A Man upon the Account of his own Preservation, may dispense himself from that Law which God made for his Advantage.

23. Of the Church.

72. The Mark of the Christian Church is, that it be universal; comprehending all the Angels of Heaven, all the Elect and just Men upon Earth throughout all Ages.

73. What is the Church? but the Company of the Sons of God, abiding in his Bosom, adopted in Christ, subsisting in his Person, redeemed by his Blood, living by his Spirit, acting through his Grace,

58 *Memoirs of the LIFE of*
tantium gratiam futuri seculi?

74. Ecclesia, five integer Christus, incarnatum Verbum habet ut caput, omnes vero sanctos ut membra.

75. Ecclesia est unus solus homo, compositus ex pluribus membris, quorum Christus est caput, vita, subsistentia, & persona; unus solus Christus compositus ex pluribus sanctis, quorum est Sanctificator.

76. Nihil spatiosius Ecclesiâ Dei, quia omnes electi & iusti omnium seculorum illam componunt.

77. Qui non ducit vitam dignam filio Dei & membro Christi, cessat interius habere Deum pro Patre & Christum pro capite.

78. Separatur quis à populo electo, cujus figura fuit populus Judaicus, & caput est Jesus Christus, tam non vivendo secundum evangelium, quàm non credendo evangelio.

24. *De Lectione Sacrae Scripturae.*

79. Utile & necessarium est omni tempore, omni loco, & omni personarum generi, studere, & cognoscere spiritum, pietatem, & mysteria sacrae scripturae.

80. Lectio sacrae scripturae est pro omnibus.

81. Obscu-

and wailing for the Glory that is to be revealed?

74. The Church, or a whole Christ, has the Word Incarnate for its Head, and all the Saints for its Members.

75. The Church is only one Man, compounded of many Members, whereof Christ is the Head, Life, Subsistence and Substance; one only Christ composed of many Saints of which he is the Sanctifier.

76. There is nothing more extensive than the Church of God, because all the Elect and righteous Men of all Ages and Places are contained therein.

77. Who does not lead a Life worthy the Son of God, and a Member of Christ Jesus, ceases inwardly to have God to be his Father, and Christ to be his Redeemer.

78. A Man is separated from the Elect (of which the Jews were a Type) and from Christ the Head, as well by not living according to the Gospel, as not believing it.

24. *Of reading the Scripture.*

79. 'Tis a profitable and necessary Thing at all Times, in all Places, and to all Persons whatsoever, to study and know the Spirit, the Holiness, and Mysteries of the holy Scriptures.

80. The holy Scriptures are to be read by all Men.

81. The

60 *Memoirs of the LIFE of*

81. Obscuritas sancta verbi Dei, non est laicis ratio dispensandi se ipsos ab ejus lectione.

82. Dies dominicus a christianis debet sanctificari lectionibus pietatis, & super omnia sanctarum scripturarum : Damnosum est velle Christianum ab hac lectione retrahere.

83. Est illusio sibi persuadere quod notitia mysteriorum religionis non debeat communicari sæminis lectione sacrorum librorum. Non ex sæminarum simplicitate, sed ex superba virorum scientia outus est scripturarum abusus, & natæ sunt hæreses.

84. Abripere è christianorum manibus novum Testamentum, seu eis illud clausum tenere, auferendo eis modum illud intelligendi, est illis Christi os obturare.

85. Interdicere Christianis lectionem sacræ scripturæ, præsertim evangelii, est interdicere usum luminis filiis lucis, & facere ut patiantur speciem quandam excommunicationis.

25. *De Publica Oratione.*

86. Eripere simplici populo hoc solatium jungendi vocem suam voci totius Ecclesiæ, est usus contrarius praxi Apostolicæ, & intentioni Dei.

81. The sacred Obscurity of the Word of God is no Reason for the Laity's being deprived of reading the Scriptures.

82. Christians ought to sanctify the Lord's Day in reading pious Books, and above all the Holy Scriptures: 'tis a damnable Thing to restrain Christians from reading of it.

83. 'Tis a Delusion to persuade themselves, that the Knowledge of the Myſteries of Religion ought not to be communicated to Women by the reading of holy Books; for it's not from the Simplicity of Women, but from the vain Knowledge of Men, that the Abuse of Scripture and Heresies have sprung.

84. The taking the New Testament out of Christians Hands, and keeping it shut from them, and depriving them of the means of understanding it, is nothing else but to hinder them from the Instructions of Christ.

85. The Prohibition upon Christians to read the holy Scriptures, especially the Gospel; is the keeping the Light of the Sun from the Children of Light, and makes them undergo a certain kind of Excommunication.

25. *Of publick Prayer.*

86. The depriving the simple People of the Comfort of understanding and joining their Voices with the Church, is an Use contrary to the Practice of the Apostles, and Intention of God.

26. *De differenda Absolutione.*

87. Modus plenus sapientiâ, lumine & charitate est, dare animabus tempus portandi cum humilitate, & sentiendi statum peccati, petendi spiritum poenitentiae, & contritionis, & incipiendi ad minus satisfacere justitiæ Dei antequam reconcilientur.

88. Ignoramus quid sit peccatum & vera poenitentia, quando volumus statim restitui possessioni bonorum illorum, quibus nos peccatum spoliavit, & detrectamus separationis istius ferre confusionem.

27. *De Cultu publico.*

89. Quartus decimus gradus conversionis peccatoris est, quod, cum sit jam reconciliatus, habet jus assistendi sacrificio ecclesiæ.

28. *De Excommunicatione.*

90. Ecclesia auctoritatem excommunicandi habet, ut eam exerceat per primos pastores, de consensu saltem præsumpto totius corporis.

29. *De Abusibus in Ecclesia.*

91. Excommunicationis injustæ metus nunquam debet nos impedire ab implendo debito nostro: nunquam eximus ab ecclesia, etiam quando hominum nequitia videmur ab ea expulsi, quando Deo, Jesu Christo, atque ipsi ecclesiæ per charitatem affixi sumus.

92. Pati potius in pace excommunicationem & anathema injustum, quam prodere veritatem, est imitari sanctum Paulum: tantum abest ut sit erigere se contra auctoritatem, aut scindere unitatem.

93. Je-

26. *Of deferring Absolution.*

87. 'Tis a wise and charitable Method to give Souls a Time of Penance, and of tasting with Humility the State of Sin, of asking the Spirit of Repentance and Contrition, and of beginning to give a sort of Satisfaction to divine Justice before they be reconciled.

88. We are ignorant of Sin and true Repentance, when we would be presently restored to the Possession of those good Things whereof Sin has deprived us, and refuse to undergo the Shame of that Separation.

27. *Of assisting at publick Worship.*

89. The fourteenth Degree of a Sinner's Conversion is, that being once reconciled, he has right to assist at the Sacrifice of the Church.

28. *Of Excommunication.*

90. The Church has Power to excommunicate, and may do it by Bishops, only with the supposed Consent of the Church.

29. *Of Abuses in the Church.*

91. The Fear of unjust Excommunication ought never to hinder us from the fulfilling of our Duty; neither are we cast out of the Church, altho Men by their Villany seem to excommunicate us, if we are united by Love to God, to Christ, and to the Church.

92. 'Tis better patiently to undergo Excommunication and unjust Execrations than betray the Truth, and to imitate St. Paul, who says, far be it from me to rise up against Powers, or make Schism.

93. Je-

93. Jesus quandoque sanat vulnera, quæ præceps primorum pastorum festinatio infligit sine ipsius mandato ; Jesus restituit quod ipsi inconsiderato zelo rescindunt.

94. Nihil pejorem de ecclesia opinionem ingerit ejus inimicis, quam videre illic dominatum exerceri supra fidem fidelium, & foveri divisiones, propter res quæ nec fidem lædunt, nec mores.

95. Veritates eò devenerunt ; ut sint lingua quasi peregrina plerisque Christianis, & modus eas prædicandi est veluti idioma incognitum, adeò remotus est à simplicitate apostolorum & supra communem captum fidelium ; neque satis advertimur quod hic defectus sit unum ex signis maximè sensibilibus senectutis ecclesiæ & iræ Dei in filios suos.

96. Deus permittit ut omnes potestates sint contrariæ prædicatoribus veritatis, ut ejus victoria attribui non possit nisi divinæ gratiæ.

97. Nimis sæpè contingit, membra illa, quæ magis sanctè & magis strictè unita ecclesiæ sunt, respici atque tractari tanquam indigna ut sint in ecclesia, vel tanquam ab ea separata ; sed justus vivit ex fide, & non ex opinione hominum.

98. Status persecutionis & poenarum, quas quis tolerat tanquam hæreticus, flagitiosus, & impius, ultima plerumque probatio est, & maximè

93. Jesus frequently cures the Wounds which the unreasonable Frowardness of the Bishops give without his Command: Jesus restores what they thro' blind Zeal do cut off.

94. There is nothing gives Adversaries a worse Notion of the Church, than to see Authority usurped over the Faith of Believers, and Divisions fomented upon the Account of Things that neither prejudice Faith nor good Manners.

95. The sacred Truths are perverted to that Degree, that they are as a strange Language to many Christians, and the Way of preaching them is as it were an unknown Dialect; so different is it from the Apostolick Simplicity, and far above the common Capacity of Believers. Neither do we seriously reflect that this Defect is one of the most sensible Signs of the Decay of the Church, and Wrath of God upon his own Children.

96. God permits all Powers to be contrary to the Gospel, that the Victory may be only attributed to Divine Grace.

97. It often comes to pass, that those Members who are more solemnly and strictly united to the Church, are disregarded and looked upon as unworthy to be Members of it; but the Just do live by Faith, and not according to the Opinions of Men.

98. The State of Persecution and Punishment, which any one endures as a Heretick, wicked, and ungodly Man, for the most part are the greatest Trials and Afflictions which

maximè meritoria, utpote quæ facit hominem magis conformem Jesu Christo.

99. Pervicacia, præventio, obstinatio, in nolendo aut aliquid examinare aut agnoscere se fuisse deceptum, mutant quotidie, quoad multos, in odorem mortis id quod Deus in sua Ecclesia posuit, ut in ea assiet odor vitæ. v. g. bonos libros, instructiones, sancta Exempla, &c.

100. Tempus deplorabile; quo creditur honorari Deum, persequendo veritatem, ejusque discipulos! tempus hoc advenit, haberi & tractari à religionis ministris tanquam impium & indignum omni commercio cum Deo; tanquam membrum putridum, capax corrumpendi omnia in societate sanctorum, est hominibus piis morte corporis mors terribilior. Frustra aliquis sibi blanditur de suarum intentionum puritate, & zelo quodam religionis, persequendo flammâ ferroque viros probos, si propriâ passione est excæcatus, aut abreptus alienâ, propterea quod nihil vult examinare. Frequenter credimus sacrificare Deo impium, & sacrificamus Diabolo Dei fervum.

30. *De Juramentis.*

101. Nihil Spiritui Dei & doctrinæ Jesu Christi magis opponitur, quam communia facere

which render a Man more conformable to Jesus Christ.

99. Frowardness, Prevention, and Obstinacy, in refusing to examine Things and acknowledge that we were in an Error, do daily, with respect to many, change into the Savour of Death, that which God instituted in his Church to have a Savour of Life, viz. good Books, good Instructions and Examples, &c.

100. O deplorable Age, whereof the Belief is, that God is to be honoured by persecuting the Truth and his Disciples! The Time is come that they are esteemed and treated, by the Ministers of Religion, as impious and unworthy of any Communion with God, as putrified Members, disposed to corrupt all things in the Society of true Christians; which is a Death more tremendous to Saints than any temporal Death. 'Tis in vain for any Person to flatter himself with the Purity of Intention, and certain Zeal for Religion, by persecuting with Fire and Sword godly Men; if he is so blinded by his own Passion, and drawn away by other Mens, so as not to examine Matters thorowly. We often believe that we sanctify a wicked Man to God, when we sacrifice to the Devil a Servant of God.

30. Of Oaths.

101. There is nothing more contrary to the Spirit of God and Doctrine of Jesus Christ,

facere juramenta in ecclesia, quia hoc est multiplicare occasiones perjurandi, laqueos tendere infirmis & idiotis, & efficere ut nomen & veritas Dei aliquando deserviant consilio impiorum.

All which Propositions were condemned as false, scandalous, blasphemous, dangerous, &c. *tanquam falsas, captiosas, malè sonantes, piarum aurium offensivas, scandalosas, perniciosas, temerarias, ecclesiæ & ejus praxi injurias, neque in ecclesiam solum, sed etiam in potestates seculi contumeliosas, seditiosas, impias, blasphemias, suspectas de hæresi, ac hæresim ipsam sapientes, nec non hæreticis & hæresibus ac etiam schismati faventes, erroneas, hæresi proximas, pluries damnatas, ac demum etiam hæreticas, variasque hæreses & potissimum illas quæ in famosis Jansenii propositionibus, & quidem in eo sensu in quo hæc damnatæ fuerunt, acceptis continentur, manifestè innovantes, respectivè damnamus & reprobamus.*

This Bull was published September 8. 1713, and it's very well known what a Noise it occasioned in *France*. Sixty Bishops met at *Paris*, and sat for three Months together, to find out Distinctions to condemn these Propositions; and after much straining of their Brains they found out some forced Explications, which satisfied the Court-Bishops, and those of the Clergy who had their temporal Revenues more at Heart, than a Regard to their Consciences: so with these Explications and Distinctions

Christ, than the Frequency of Oaths in the Church; because this multiplies Occasions of Perjury, and lays Traps for the Weak and Simple; and consequently is in effect to make the Truth of God subservient to the Counsels of wicked Men.

Distinctions the sixty Bishops had invented, they received the Pope's Constitution *Unigenitus*, and swallowed down the Condemnation of the above-mentioned Propositions. However, there were several Bishops who would not come into the Measures of their Brethren, as the late Cardinal of *Noailles*, the present Bishop of *Montpelier*, the Bishops of *Senes*, *Troye* and *Auxerre*, and also great Numbers of the Secular Clergy opposed it; but now they are all either banished, interdicted or imprisoned; and indeed they were not the only Persons who thus suffered. Infinite Numbers of Religious of both Sexes have undergone vast Hardships, as Imprisonment, the Privation of all Assistance even at their Deaths, because they would not condemn the above-mentioned Propositions. From the Clergy and Religious it past to the Laity, who before they get Absolution of their Sins, must beforehand receive the Constitution. How dishonourable was it for the Faculty of *Sorbonne* to comply so easily with the Court's Measures, when they had so many to stand by them; especially the Parliament of *Paris*, which

which hath made itself famous to future Ages, by its Zeal for Religion, and dares, if I may say so, the Court of *France*. Those who will not sign the Constitution of *Clement XI*, are called *Jansenists*. The Court of *France* is for having every one sign it, the Parliament refuses it; and this is the Occasion of all the Noise we hear from these Parts.



BUT to return to the rest of my Adventures in *France*; having finished my Course of Divinity, I was obliged to take the Orders of a Sub-deacon, and a Year thereafter I was made a Deacon. I was then most of all shocked; for now I was obliged to do what I detested to see others perform: There was a Breviary put in my Hands, which every Day I must say under pain of mortal Sin, in which there was such an Account of Saints, and Offices to their Honour, that it was nauseous to rehearse them; every Saturday we were obliged to say the Office of the *Virgin Mary*, and Litanies to her Honour, where there were such bombast Titles, as, *Stella Maris*, Star of the Sea, *Rosa mystica*, mystical Rose, *Turris Davidica*, Tower of David, *Turris eburnea*, Tower of Ivory, and the like, and *Ora pro nobis* at the End of each of these Titles. It was also incumbent on me to exercise the Functions of the Orders

ders I received, viz. to carry Crosses at their Processions, and the Holy Water, and to offer Incense to their Sacrament, Altars, and Pictures, to carry their Sacrament about the Churches, and from their Tabernacles to their Altars; during which time every Person prostrated themselves upon the Ground, and adored it. These and such like Practices made me very uneasy; but I did not know how to avoid them.

Being now thus advanced, I was obliged to be more conversant in the World than formerly, and very soon became acquainted with several Confessors, and in particular with one Mr. Holden, alias *Jonathas Holdforth*, in the *English Seminary of Paris*, who was Confessor to most of the *English Nuns* in the Monastery of *Sion*—by *St. Victor's*; all our Conversation ran upon the different Stories he heard in Confession, and of the Nuns Scruples of Conscience, of their Pollutions, unlawful Desires, &c. that I am ashamed to rehearse them: so that I would advise these Ladies either to forbear frequenting Confession, or at least to make choice of a discreet Person. But he is not the only Person who is free in revealing what he has heard; for it is the ordinary Discourse of the Priests, when they met, to inform one another of what they have heard in Confession, and how dexterously they behaved upon these Occasions. This I can assert, because I have been often present

present at such Conferences, where the Conversation was so indecent that even an honest Pagan would have blush'd.

Whilst I was very much surprized at such Proceedings, I was somewhat diverted and entertained with the famous Miracle that happened on the Person of *Madam de la Fosse*, in the Suburbs of *St. Anthony* at *Paris*, who pretended to be cured of a bloody Flux, which had been of many Years standing, by praying to the Sacrament as it past by in the Streets upon *Corpus Christi Day*. She said that she was given over by her Physicians as incurable; upon which we had a Mandate from the Cardinal of *Noailles*, declaring the Miracle to be authentick. But his Authority upon such a Point is not to be much depended on; for tho he was a Man of an exemplary Life, yet all know how easily he was imposed upon; and for my part, the only Miracle I saw in that Affair, was to see the People so foolish as to throw away their Money, by giving it to *Madame de la Fosse*, who from great Penury and Want in a short time got immense Riches. I saw the Woman, and discoursed with her, and observed nothing in her Life and Conversation extraordinary; but several Prevarications in the relation she made of her Cure: so that I may adventure to say, the Miracle was only contrived to supply her great Necessity.

And

And indeed she was not the only Person who fell upon that Stratagem ; for soon after there was made a Proceſſion of St. *Genevieve's* Body, from the Church which is consecrated to her to that of *Nôtre-dame*. There were three Women, who pretended to be directly cured upon their praying to that Saint, but they were of the lowest Rank, and were little regarded. I saw them praying to the Saint, with lighted Tapers in their Hands, that they might be known by the People; however, the People not giving them Money as they had done to *Madame de la Fosse*, they soon forbore their Devotion and disappeared.

But there was no Ground to be surprized to see the People so bigoted and credulous about *Madam de la Fosse*, and the other three above-mentioned ; for their daily Practices were a continual Series of Delusion and Superstition. I could cast my Eyes no where without seeing Examples of it : even in the publick Streets they had many Pictures of the Saints, and especially that of the *Virgin Mary*, finely dress'd up, and Tapers Day and Night burning before them, and every one as they pass giving them a *Salve*, by lifting their Hats, or making Bows, &c. If you was to go to their Churches, you would see nothing but privileged Altars, and the Priests will tell you, that as many Masses they say at those Altars a day, they deliver as many Souls out of Purgatory. At the *Cordeliers* by *Place-Mau-*
E
bert

bert they have in one Church eight of these Altars: In every one of their Churches you find a Priest, ready with his Books to receive Money, and insert your Name, and the Intention for which you will have Mass said. They will have nothing under Fifteen-pence, and what you will give over and above they will thank you for it. 'Tis a Proverb, and a very true one in these Parts, *No Money no Pater-noster*; for tho they boast of their Charity, yet the poor Souls may lie in Purgatory for ever, unless you beforehand pay for their Redemption: No sooner can you enter their Churches, than immediately they ask you if you have a mind to confess; for they have always Confessors ready at hand for you; and if any are so foolish to go, they take care to examine their Pockets before Absolution: for they generally impose some Charity as part of their Penance; but at the same time they are very careful to be the Distributors of it.

They have got Relicks of Saints in all their Churches, and great Indulgences annexed to them. There is not a Malady incident to Mankind, but they have got Relicks to cure it, and Saints to pray for the Person afflicted. If any one is troubled with the Tooth-ach, he is to go to *St. Eustache*, and there to give some Money, and enter into a Fraternity they keep there, and they say he will be immediately cured. If any is afflicted with weak

and

and sore Eyes, he is to go to *St. Victor's*, and they will rub them with *St. Clare's Eye* they have got in a Silver Shrine, which they say is a sovereign Cure against this Evil. If any one is troubled with the Head-ache, he is to go to *St. Severin's*, and there he will be cured. If a Fever seizes any one he is to run to *St. Genevieve's*, and get some of the Bread they make there, which is dedicated to that Saint, and it will cure him. If any has a mind to sanctify his Clothes, he is to go to the same Place, and he will find a Priest ready with a long Pole, to tie what he carries to the end of it, and then touch *St. Genevieve's Shrine* with it, and thereby his Clothes are sanctified. If any wants to be freed from all sudden Death, or any Accident in Travelling, he is to apply to the *Carmes*, and they will give a Scapulary or a Piece of Cloth blessed by them, which he must wear next to his Skin, and then he is in no manner of Danger. If any is afraid of Thunder-bolts, the *Dominicans* will give him a Cataract-Cross made at *St. James's* in *Spain*, which will preserve him from all such Danger: So that there is nothing you can think upon but what you have a Remedy for; so great is the Priestcraft upon the one hand, and the Delusion of the People upon the other. But as all these Advantages are very great; so likewise you pay, as we say, thro' the Nose for them; and lest the Priests should fall

76 *Memoirs of the LIFE of*

out amongst themselves, and be jealous of one another, the Popes have so ordered, that they have made a sort of an equal Distribution of Relicks, Indulgences, &c. amongst them. So that there is no Order in the Popish Church, but what has its Portion, and they so contrive it, that they celebrate their Festivals at different times, like so many Fairs succeeding one another, that every one may be equally benefited by them.

But amongst all the Favours and Privileges I observed amongst the Popish Priests, that which the Jesuits pretend to, was most worthy to be taken notice of; for they pretend to have a Privilege granted them, whereby they secure Salvation to every one, who either enters their Society or Confraternity. This Privilege they pretend will last for five hundred Years after their Institution, and was revealed to *St. Ignatius* by the *Virgin Mary*. This is not all, they have got likewise the Gift and Secret of giving People Passports, or a Permit, to go directly to Heaven after their Death, without so much as even calling at Purgatory in their way. This I can assert for a Truth, because I was very well acquainted with one Father *Francis Plowden* of their Society, whom they had advanced to several Preferments, looking upon him as a Man of an exemplary Piety, who told me this for a Truth, and who actually in consequence of their aforesaid Privilege, gave a
Passport

Passport directly for Heaven, to one *Francis Roydot* a Perfumer in *St. Anthony's Street*, near the *Jesuits College* in *Paris*. This was done in *August 1730*; for I saw the Permit or Passport, and disputed with the said *Plowden* about it, who is an *English Jesuit*, and is at present at *St. Omers* in *Flanders*. I found he was persuaded it would have its effect; however, the poor Perfumer payed for it pretty dear, for before he got it *Plowden* made sure of thirty Pounds of his Money.

These and such like foolish Practices will not seem surprizing, when the World is informed, that it is their daily Business to delude the People with the Pope's Bulls; telling them, that whoever will say the Rosary, or so many Prayers to particular Saints, or assist at Service upon such and such Saints Days, will deliver all their Friends out of Purgatory, and receive a plenary Indulgence of all their Sins, &c. To convince the World of this, and of the Veracity of what I say, I thought proper to insert here a Revelation made to *St. Bridget*, and those of her Order, wherein one may see what Blindness attends those who give ear to such wild Superstition. The Revelation was thus,

JESUS, MARIA; and JOSEPH be my
Light in thy Ways. Amen.

78 *Memoirs of the LIFE of*

This Revelation was made by the Mother of our Lord Jesus Christ, *St. Bridget* desiring earnestly to know somewhat in particular of the blessed Passion of our Lord Jesus Christ; to whom at length, after many Prayers offered to God, Christ appeared and revealed as follows;

“ 1st, I received 200 Blows; 2^{dly}, I received 30 Cuffs, when I was apprehended in the Garden; 3^{dly}, Coming to *Anna's* House I received 7; 4^{thly}, I received 8 Cuffs on my Shoulders; 5^{thly}, I received 12 Blows; 6^{thly}, They raised me up by the Hair of my Head from the Ground 63 times; 7^{thly}, They gave me 32 Cuffs on my Breast; 8^{thly}, I breathed 800 times; 9^{thly}, They plucked my Beard 32 times; 10^{thly}, I received one mortal Wound by the Foot of the Cross; 11^{thly}, When I was at the Stone Pillar I received 666 Blows of a Whip, 100 more Blows of a Whip on my Head; 13^{thly}, I received 5 mortal Wounds; 14^{thly}, They spit in my Face 63 times; 15^{thly}, The Soldiers gave me 888 Blows of a Whip.

“ All Men and Women, who will daily say seven *Pater Nosters*, and as many *Ave Marias*, for the Space of fifteen Years, in honour of the most blessed Passion of our Lord and Saviour Jesus Christ, shall obtain the following Graces: They will receive a Plenary Indulgence for all their Sins; they will not suffer the Pains of Purgatory;

“ and

“ and if it should happen they should die,
 “ before the Term of 15 Years, yet they
 “ shall obtain the Benefit of it, as much as
 “ if they had suffered Martyrdom for their
 “ Faith; and on the very Point of Death, I
 “ will come myself, not only to receive their
 “ Souls, but those of their Parents also, if
 “ they be in Purgatory, and will conduct
 “ them to everlasting Glory.”

This Revelation hath these following Vir-
 tues: Whosoever will carry it about him, will
 be free from all his Enemies, neither will
 they die of a sudden and unprepared Death,
 and in what part of the House this Revelation
 is, it will not be affected with any contagious
 Disease, or any other Evil; and if any Wo-
 man with Child will carry this Revelation a-
 bout her, she will feel no Prejudice or Pain
 in Child-birth; and whosoever will carry this
 Revelation about him, the glorious Virgin
 Mary will shew herself unto him, or her, 40
 Days before their Death.

This Revelation was found in a certain
 Tomb at *Jerusalem*, and was approved of
 by the blessed Inquisition of *Barfaloigne*, and
 other superior Authors.

*Christ Imperial, Christ defend us from all Evil,
 Amen, Amen, Amen.*

I need not make many Observations upon
 this Piece, it is so foolish and extravagant;
 only I cannot but observe some Contradictions

tions that are obvious to every Reader, that they may see how strangely Priests do impose upon the Ignorant. 1. In the Beginning it says, that it was made by the Mother of God, and two Lines lower it asserts, that Christ appeared and revealed it. 2. Making the Supposition it was revealed to St. *Bridget*, I do not see how it could be found in a Tomb in *Jerusalem*: I am sure St. *Bridget* was never in those Places. Lastly, being revealed, I cannot comprehend, why the Inquisition should meddle with it; for it has a far greater Authority to support it, and why should Inquisitions examine what comes immediately from Christ? but the Truth is, as they know in their Hearts that our Saviour had no Part in such Absurdities, therefore their Authority was necessary to make it be received.

Such Absurdities as this, which were received with great Respect where I was, did not at all digest with me; much less did their vast numbers of Relicks, which were in such Abundance that you could go into no Church or Chapel, where you did not see them propped above one another. If any go to St. *Denis* a League from *Paris*, they will there see some of the *Virgin Mary's* Hair, one of the Nails that nailed our Saviour to the Cross, some of the Vessels that *Solomon* had at the Dedication of the Temple of *Jerusalem*, one of the Pitchers our Saviour made use of, when he changed the Water into Wine at the Feast of *Cana*

in

in *Galilee*, the *Lantern Judas* carried to light the Soldiers when they apprehended Christ in the Garden; and they will also see the Body of St. *Denis*, who carried his Head in his Hands, from *Mont-Martyr* by *Paris*, where he was beheaded, to St. *Denis*, where he reposes at present. So great is the People's Delusion, that even this last Story they believe, and have erected Crosses at some Distances from one another, where they pretended St. *Denis* rested himself upon his March, betwixt *Mont-Martyr* and the Place now called St. *Denis*. If any desire to see a Part of the Cross of Christ, they may daily do it; for they have got vast Quantities of it in every Church: They have got at *Besancon* the Sheet that wrapped our Saviour when he was buried: Within two Leagues of *Paris*, a Monastery of Nuns have got his Coat without a Seam; at the *St. Chappelle* in *Paris*, they have got his Crown of *Thorns*; at *La Ferre* in *Flanders*, they have the *Virgin Mary's* Torch or Candle, that burns for ever, Day and Night, without consuming. I should be too tedious if I should enumerate all the foolish Practices I have seen amongst them; it is sufficient to inform the World, that every other Year the Pope opens the *Catacombs* or subterraneous Places at *Rome*, where formerly they buried all their dead People, and from thence sends old Bones in abundance throughout the World, which he calls *Saints Bones*,

pretending to find a Rag full of Blood in the Place where they were buried, which is an evident Sign of Martyrdom: to these Bones he annexes Indulgences, &c. to make them be received. I say it is only sufficient to know this, to judge of the vast Quantities of Relicks and Saints that are in these Places. Notwithstanding all this, the People are not satisfied with the Stock they have already got, but are daily fond of new Saints. During the time I was in these Countries, there were about 20 or 30 new Saints canonized that were never heard of before; as, *St. Jean de la Croix*, *St. Vincent*, &c. and *Gregory the 7th*: In whose Office were inserted his cruel Actions towards the Emperor, how he absolved his Subjects from their Oath of Fidelity, and caused them to rebel against him; a fine Piece indeed to read to the Praises of God; however, the Pope had his Ends in desiring the Priests to accept and say *Gregory's* Office in their Churches, which was to establish his Authority and deposing Power over temporal Princes; which some of the Bishops of *France*, especially the Bishop of *Auxerre* upon the *Soane*, perceiving, would by no means accept of *Gregory the 7th's* Office, for which he was threatened by this present Pope with Excommunication; but he did not regard that, for he was supported by the Parliament of *Paris*, which condemned publicly *Gregory's* Office, and made it be burnt by the Hand of the Hangman,

Hangman, which has occasioned of late great Noise betwixt the Pope and the Parliament; for he will not give them the Jubilee he complimented the Church with upon his Election, unless they approve of his Office, but they desire him to keep his Jubilee or plenary Indulgence to himself.

They prefer *L' Abbé Paris* to *Gregory VII.* and tho he be looked upon as a Heretick by the Court of *Rome*, and as such condemned by the Jesuits and their Faction, because he was a great Anticonstitutionarian, the Parliament and those they call the *Jansenists* will have him a Saint. True it is, he was a Man of great Piety after his own way; for I saw him, and was frequently in Company with him, but observed nothing extraordinary that should make him sainted after his Death, unless that his Humility did it; which bowed so low even as to knit Stockings, tho he had a plentiful Fortune to subsist upon. But I believe he had never been canonized by the *Jansenists*, had he not been a great Opposer of the *Jesuits*.

But at last the time came that I must go for the Order of Priesthood: And I no sooner arrived at *Nôtre Dame*, but I was immediately examined by the Archbishop himself concerning the Constitution. He asked me if I received it, and looked upon it as a Rule of Faith; and upon my affirming the contrary, he immediately dismiss'd me, threatening to secure me and provide

provide a Lodging for me. This Treatment I confess put me to a Nonplus what to resolve upon, and the Reception I received from the Gentlemen of the College upon my return, who treated me as a Heretick, &c. added still more Unneasiness and Anxiety to me, so that now finding myself in Danger every way, I resolved to make my Escape, and trust to the Providence of the Almighty God; to prosecute which, I privately conveyed all my Books, of which I had a very good Collection, out of the College, sold them and put myself in secular Clothes, and so without taking my leave of any Person, went directly for *Burgundy*, and resided some time at *Dijon* with an Acquaintance, who was a great Anticonstitutionarian, until the Search was over at *Paris*, and the contiguous Part of the Country.

And as soon as I judged things were quiet, and the Search for me to be over, I came to *Dieppe*, and there found a Ship for *England*; where by the Goodness of God I landed, in *April* 1731, and have had the Happiness to join myself to the Protestant Religion, and renounce the Errors of the Papists.

This is a short Relation of the different Scenes I have gone through, and of the abominable Practices I have been Eye-witness to; but as it is in vain to argue with the Papists in regard of their Practices, as long they believe their Church to be Infallible; seeing they

have recourse to her Authority to maintain the greatest Absurdities, I thought proper to add a Treatise, to confute that Principle, and I have prefixed an Introduction, wherein I have shewn the Necessity and Importance of searching into Religion; which, if well received, may be followed with an intire System of the Controversies betwixt the Papists and the Protestants.

T

CHAP.

CHAP. I.

Of the Necessity of Searching into Religion.

THE great End and Design of our Creation is to glorify God and to enjoy him for ever; and the Christian Religion reveals to us the way of attaining this End, which is by making sure of an Interest in Christ, and by walking in a holy manner suitably thereunto.

A Man who lives in this World, and minds only the things of the present Life, acts not as a rational Creature, but as one of the brutal Part of the Creation, and may really be said to be worse than the Brutes: for the irrational Creatures are only made for this World, and do answer the End of their Creation; whereas Man being a rational Creature, and endowed with a Soul made after the Image of his Creator, cannot possibly find his Happiness in these lower Regions. Tho

he

he may set his Heart upon Riches, Pleasures, and other transitory Enjoyments, he can never find real Satisfaction in them; because having a Soul capable to enjoy an infinite Being, nothing but God, who is alone infinite in all Perfections, can make him happy.

And seeing, in the Scriptures of the Old and New Testament, the whole Counsel of God concerning all things necessary for his own Glory, Man's Salvation, Faith and Life, are revealed, 'tis certainly the Duty of all Men to read and consider this Revelation, and to make it the Rule of their Faith and Life. 'Tis there we are to feed and nourish our Souls with that Bread of Life, which came down from Heaven for our Redemption and Sanctification. 'Tis there, and there only, we are to know what we ought to believe, and in whom we ought to place our Hope. From whence it follows, that all ought to read and search that sacred Word, seeing it is the Manifestation of the Creator's Will to his Creatures. This ought to be the Rule of all our Actions, and it is the Rule by which we are to be judged.

If we search the Holy Scriptures, we shall find that God in the Old Testament, and also in the New, hath chosen a peculiar People to himself, and separated them from the rest of Mankind, who went astray after their own corrupted Inclinations.

Those

Those of the Old Testament were called Jews; and those of the New were named Christians: and as the Jewish Religion was the only true one under that Dispensation; so is the Christian under the New Testament.

But alas! how many are there that call themselves Christians; but in no respect deserve the Name? How many are there that wrest, corrupt, and turn to Profanation the sacred Word of God by their Innovations, Superstitions, and Idolatries. Men, methinks, are lulled asleep, and open not their Eyes to consider the universal Delusion and Idolatry that infects a great part of *Europe*! 'Tis a great Mercy when God preserves from such Delusions; and a greater when he delivers from the same, and also brings to the true and only Religion: I say the ~~only~~ true Religion, because they are only truly religious, who walk directly after the Footsteps of their divine Master, and closely adhere to his Doctrine and Example without any Innovations.

I am not ignorant, that all those who pretend to Christianity, pretend also to be the only true Followers of Christ: But as Christ hath established but one Religion, they only are his Disciples who adhere to it in Sincerity and Truth. This being granted, which I suppose no reasonable Man can deny, None is so blind as not to see the Necessity of searching and find-

ing

ing out this only true Religion established by Christ, seeing our Salvation depends upon it.

Now to convince the World that Popery is not this Religion, *First*, I shall set in a clear Light their chief Errors and Superstitions, which I shall prove to be contrary to the Word of God; which being once prov'd, none can justly exclaim against my leaving them. *Secondly*, I shall show that the Popish Principles are to be forsaken, and that the Protestant Religion is the only Religion which we can safely embrace.

First, I am to shew the Absurdities of the Popish Religion. And to begin with that Point of the *Infallibility of their Church*, which is the Basis or Corner-Stone of all their absurd Doctrines and Opinions; for if once they are beat out of their Trenches in that Point, the rest of their Doctrine falls in Course: for since they have no regard either to Scripture or Reason, but only to the Authority of their Church; if that Authority be over-turn'd, the great Support of their Religion falls. For this Reason I shall treat of that Point, and if it is well received by the Publick, I design afterwards to publish farther concerning the Errors of the Popish Religion.

Mean time I hope all who shall read this small Performance, will pardon the Imperfections of the Stile, seeing a foreign Education for many Years hath in some measure made me unacquainted with my native Language.

Language. And also I pray that God may give a Blessing to this small Treatise, and preserve those that read it either from falling into the Superstitions of Popery, from which I was thro' his Goodness delivered; or, if engaged in the same, that he would thro' his infinite Goodness draw the Veil from their Eyes, and bring them to his true Church, to which they are as yet Strangers; so that being brought all to the Unity of the same Faith, we may enjoy, during all Eternity, that Fountain of everlasting Bliss, which is communicated to those who seek and thirst after it in the Sincerity of their Hearts, in the manner revealed by the Gospel of Jesus Christ.

C H A P. II.

An Account of the several Opinions of the Papists, concerning the Infallibility of their Church; and particularly of that of the Jesuits.

A Point of Faith upon which all Religion, nay, our very Salvation depends, we may justly suppose to be so clearly express'd in the Word of God, that the most obdurate can plead no Excuse for their Blindness and Nonconformity.

Now

Now the Infallibility of the Romish Church (according to them) being an Article of this Consequence, must, of Necessity, be founded upon strong and clear Scriptural Proofs, that are obvious to every sincere and unbiassed Reader. Besides, those who believe a Point of this Concern, ought to agree in settling it; for what signifies it, to tell me of an infallible Judge, and not to give me an infallible Assurance, who this infallible Judge is? But are the Papists agreed in this Point? We must wilfully shut our Eyes, if we do not see the contrary.

For some maintain and place the Infallibility in the Pope's Person; as the Jesuits, Friars, and most of the *Italian, Spanish, and Portuguese* Papists.

On the other Hand, the *French* place the Infallibility in general Councils, or in an unanimous Consent of all, or at least the greatest Part of the Pastors and Faithful, that are dispersed throughout the World.

Now in this Case what shall be done? If any side with the *French*, he is threatned by *Rome* with Excommunication: And, if he joins with the Jesuits, *Italians*, &c. then he hath the *French* for his Adversaries. In this Perplexity and Doubt, who shall resolve this Matter? A Person is obliged to believe Infallibility, but knows not where to find it. What, shall an Article of this Consequence be

be so uncertain, that we know not where to find it? If so, then it would not seem agreeable to the Goodness and Justice of God, if our Salvation depended upon so obscure and intricate a Point: But he is Goodness and Justice itself, and has revealed to us in his Word, the way of Salvation, and if we walk not according to the Law and the Testimony, it's because there is no Light in us, *Isa.* 8. 20. And therefore in this and all other Points, we must look into the Word of God, and there diligently search and examine, whether we can discover them; which if we do in this Case, we shall find that neither the Principles of the Jesuits, nor those of the *French*, concerning Infallibility, have the least Shadow of Foundation in the holy Scriptures.

And to begin with the *Jesuits*, *Monks*, *Italian*, *Spanish* and *Portuguese* Papists, who lodge the Infallibility in the Pope's Person. It is somewhat surprising, they cannot agree amongst themselves; for some will have the Pope only infallible, when he is at the Head of a *General Council*; others again when he sits with his *Cardinals*, in a *Provincial Council*; and others ascribe Infallibility to him when he speaks, as they term it, *Ex Cathedra*, or out of *St. Peter's Chair*; when he issues out *Bulls* and *Mandates* not to any particular Church, but to the Church in general. What Absurdity is this? they will have the
Pope

Pope infallible, but know not when he is so.

But from what Source do they draw this Infallibility? They must do it either from Scripture, or from Tradition or the Writings of the Fathers. From Scripture they cannot, for the very Passages they lay hold on to evince their Point, when brought to the Bar, will not stand the Test.

For the Passages in Scripture they bring for themselves are these; St. Matth. 16. 18. *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.* St. John 21. 15, 16, 17. *Feed my Lambs, feed my Sheep.* St. Luke 22. 31. *Simon, Simon, Satan hath desired to sift you as wheat, but I have prayed for thee, that thy Faith fail not.* Deut. 17. 11, 12. *Where the Jews are commanded under pain of Death, to stand to the Judgment of the High Priest, and to do according to the Sentence which the Priest should shew them.* But do these Passages prove the Pope to be infallible? I suppose not, as shall appear by the Examination of each of them.

And 1st, As to the first Passage, it is in vain to say, as the Papists do, that the Church is said to be built upon St. Peter, that he is the Rock there spoken of, and that the Church built upon this Rock, viz. upon St. Peter and his Successors, should never fail; *The Gates of Hell shall not prevail against it.* For first, it was not St. Peter's Person, but the Confession he

he made at that time concerning Christ, which was the Rock upon which the Church was to be built. This was the Opinion of St. Cyril, St. Hilary, St. Jerom, St. Ambrose, St. Basil, St. Augustine, yea, and of the whole Council of Chalcedon; and indeed not without Reason: for if we will speak more properly, it was neither St. Peter's Person, nor his Faith, which was the Rock, but Christ's own Person. Scripture is its own best Interpreter; *Isa. 28. 16. Therefore thus saith the Lord God, Behold, I lay in Zion for a Foundation, a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation: he that believeth shall not make haste.* 1 Peter 2. 6, 7, 8, 9. *Wherefore it is contained in the Scripture, Behold, I lay in Zion, a chief Corner-Stone, Elect, Precious: and he that believeth on him shall not be confounded, &c.* 1 Cor. 3. 11. *For other Foundation can no Man lay, than that is laid, which is Jesus Christ.* The same Apostle declaims against those who made the Apostles Foundations, *one saying I am of Paul, another I am of Apollos, another I am of Cephas.*

But suppose this should be spoken here of St. Peter, no more is said of him here, than is said of all the Prophets and Apostles; *Ephes. 2. 20. And are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.* Does this give St. Peter any Prerogative above the rest? No certainly, otherwise we might be justly

surprized,

surprized, that *St. Paul* should have treated him so irreverently, even when he was supposed to be in the actual Exercise of his Headship and Government, as he doth *Gal. 2. 11.* But when *Peter* was come to *Antioch*, I withstood him to the Face, because he was to be blamed. *St. Peter* here was blame-worthy; for this is no Connivance betwixt the two Apostles, as *St. Jerom* pretended, but real Matter of Fact; as *St. Augustine* evidently shows, in his Writings against *St. Jerom* upon this Subject.

But 2dly, Suppose that Passage *Matt. 16. 18.* was meant of *St. Peter*, what does that signify to his Successors; for first it must be proved that *St. Peter* had a Successor in that universal Headship, which will be very hard to do, seeing the Authority the Apostles had over all the Churches, was peculiar to them, and was extinct at their Death. Who can imagine that a *Linus*, *Clemens*, *Cletus*, or *Anacletus* should succeed to *St. Peter's* universal Government, call Bishops to an Account, assemble Councils, create and depose Pastors, whilst at the same time *St. John* was surviving. What, shall an Apostle, a favourite Disciple, one who was an Eye-witness to Christ's Life and Doctrine, become subject to Men, who were neither Apostles, Disciples, nor had ever seen Christ with their Eyes? If so, then he who is Pope for the present, might call to an Account any of the Apostles (*St. Peter* excepted) were they
I
living

living at this time ; to advance which would certainly be a great Absurdity. Yet never theless this is the Consequence of the Jesuits Doctrine.

The second Place of Scripture they bring is *S. John 21. 16. Feed my Sheep.* But here I do not see by what Art the *Infallibility* of the Pope can be drawn from this Quotation ; for this Feeding implies nothing but Teaching and Ruling, and both these are ascribed to all the Apostles without any Difference, *St. Matth. 28. 19. St. John 20. 1.* Nay, they are ascribed to inferior Ministers, *21 Tim. 5. 17. 1 Pet. 5. 1, 2. Elders,— I exhort—Feed the Flock of God which is among you.* Doth Feeding in one Place argue Infallibility, and in another Place imply Obedience ? I hope not. I know that *Bellarmino* says, that *St. Peter* was to feed the Sheep as ordinary Pastors, the rest as extraordinary Ambassadors, and with a certain Subjection to *Peter* ; *Ut autem intelligeremus hanc summam potestatem collatam apostolis omnibus, ut legatis, non ut pastoribus ordinariis, Et cum quadam subjectione ad Petrum.* But doth the Text say so, or is there one Syllable from whence this may be deduced ? But we are to observe, that there is a great Difference betwixt Feeding and Infallibility ; the Passage above quoted entitles *St. Peter* to feed, but it does not at all render him infallible.

Popish Church confuted. 97

As to the Passage of St. Luke xxii. 31, 32. *Simon, Simon, Satan hath desired to sift you, but I have prayed for thee, that thy Faith fail not.* There is no Reason they should put any Confidence in it: for first, this Prayer was intended for the other Apostles, as well as St. Peter, seeing Christ prayed for those whom the Devil desired to sift. Now I believe the other Apostles were not here excluded; and for that Reason the *Greek* puts it in the plural Number, you and not thee, in the 31st Verse.

2. If notwithstanding this Prayer, it was possible that St. Peter himself might fall so far as to teach false Doctrine, then this Prayer doth not prove the Pope's *Infallibility*: Yet notwithstanding this Prayer, it was possible that St. Peter might fall so far as to teach a false Doctrine, seeing after this Prayer, *Acts* i. 6. he still retained the old Leaven, of the Belief of a temporal Monarchy of Christ upon Earth, which is a Doctrine that the Papists themselves condemn in the Millenarians. Nor was this the only mistake St. Peter made after that Prayer, for after that he fell, if not doctrinally, into that Error of disbelieving Christ to be the Messias, at least into a dishonourable Denial of him, against his Conscience and Judgment. Now if this Prayer did not secure him from erring practically, much less does it his Successors: Now I would ask if a Person that may fall into dangerous Apostasies

F

tasties in Practice, can be looked upon as infallible. Man being of a limited Understanding, and not seeing the Heart of his Neighbour, cannot judge but by the exterior Actions; so when he sees one fall into dangerous Errors in Practice, without judging rashly he may believe that he is not infallible even in Speculation.

Besides, if the Prayer of Christ for the Perseverance of Faith, makes that Person infallible, for whom Christ prays, then all persevering Believers are infallible; because Christ doth intercede for the Perseverance of all the Faithful; St. John. xvii. 20. *I pray not for these alone, but for them also, who shall believe on me through their Word.* And therefore either this Argument concludes not for the Pope's Infallibility, or else it gives him many Partners in that Privilege; which I believe he will not be fond of.

The last Passage very much urged for the Pope's Infallibility is *Deut. xvii. 11, 12.* Where the *Jews* are commanded under pain of Death to stand to the Judgment of the High Priests; therefore the Papists say, that the High Priest was infallible, else the People had been bound to rest in a false Decision, which is absurd: and they conclude, that the Pope who succeeds in the High Priest's place is infallible.

But here no greater Infallibility is ascribed to the High Priest, than to the Judge, and to

the inferior Priests; for here the Judge or civil Magistrate is joined in the same Commission with the Priest, and the People are commanded to acquiesce indifferently in the Determinations, both of the one and of the other; and therefore either both are infallible, or neither. Now seeing the *Jews* never ascribed Infallibility to the civil Magistrate, as little did they do it to the High Priest; so that the Pope's Title to Infallibility cannot be proved from Scripture. But perhaps they will say that, tho the Proofs from Scripture be defective, it can be proved from Tradition; therefore let us look a little into Antiquity, and examine the Writings of the Fathers, tho strictly speaking there is no Occasion; for since these Writings are not infallible, they can never serve to prove a Point that is supposed to be infallible, for the Effect cannot be greater than the Cause. Yet that we may see their Strength there, we shall enter into a short Examination of these Authors.

But it is surprizing to find, in the very first Age of Christianity, their Doctrine overturned in a Dispute betwixt St. *Polycarp* and *Victor* Pope of *Rome*, about the Celebration of Easter. *Victor* and the *Romans* would have it Sunday after the fourteenth Day of the Moon of *March*; *Polycarp* on the other hand, would have it the day precisely after the fourteenth of the Moon of *March*, whether it fell upon a Sunday or not. They both used divers Argu-

ments: *Viētor* brought Tradition or Antiquity, which he derived from *St. Peter* the Apostle: But *St. Polycarp* being a Stranger to the Doctrine of Infallibility, regarded not *Viētor's* Arguments nor *St. Peter's* Authority, but shewed the Custom of his own Church, which he had from *St. John* the Evangelist, which to him was of as great Weight as *St. Peter's* way of celebrating Easter was to *Viētor*; whereas if *Viētor* had presumed upon his Infallibility, or if *Polycarp* had believed it, the Dispute would at once have been ended, because *St. Polycarp* would of necessity have been obliged to yield to an infallible Judge. But that Doctrine was too absurd for those Days.

If we come down a little lower, I mean to the beginning of the third Century, we shall see a Dispute quite of another Nature, and sustained by both Parties with much greater Vigour. The Dispute betwixt *St. Cyprian* and *St. Stephen*, about the Rebaptization of Hereticks, is very well known; the former would have had them rebaptized, the other was against it. *St. Stephen* made use of his papal Authority, and threatned *St. Cyprian* with Excommunication; nay, actually excommunicated his Legates. He defended himself by Tradition, *Nihil novi, nihil innovetur, nisi quod traditum est*, and shewed that such a Doctrine as *St. Cyprian* maintained was never taught at *Rome*: He had the whole Bishops of the West on his side. Yet did all

this

this move St. Cyprian? No, he did not mind St. Stephen's Authority, and undervalued his Excommunication. The Authority of *Agripinus*, who was one of St. Cyprian's Predecessors in the Church of *Carthage*, and who had taught the Doctrine he sustained, was of as great weight to him, as the whole Number of Popes and Bishops in the West, who were of St. Stephen's Opinion. He had the greatest Part of the *Asiatick* Bishops upon his side, and *Firmilianus* Bishop of *Cappadocia* even threatened to excommunicate *Stephen*: Notwithstanding this, was St. Cyprian in After-ages looked upon as a Heretick for so undervaluing the Papal Authority? No certainly, for altho he died in the Opinion he had maintained, he was equally with St. *Stephen* enrolled in the *Dypticks*, or in the Catalogue of the Saints. I would then ask those who sustain the Pope's Infallibility, what they can make of all this? Is it not somewhat strange, they should daily offer Prayers to those who were the greatest Opposers of their Doctrine? Methinks, they should at least either abandon their Opinion, or strike St. *Polycarp* and St. *Cyprian* out of the Number of their Saints.

But what must they say, when they see about the End of the same Century, Pope *Honorius* became a Monothelite Heretick, and, as such, condemned by the 4th, 5th, and 6th General Councils. *Honorio Antiquæ Romæ Papæ Anathema*. These are the Words of

the Councils ; by which it appears he was really condemned as a Heretick, and not reprehended, *ut Hæreseos fautor*, as some would vainly pretend.

There is not much Occasion to insist upon this Point; for many Examples can be brought to prove it. 'Tis well known that Pope *Liberius* signed the *Arian Formula* and the Condemnation of St. *Athanasius*, and that Pope *Hormisdas* dragged Pope *Formosus's* dead Body thro' the Streets of *Rome*, and afterwards threw it into the *Tiber*. How the Councils of *Basil* and *Ferrare* deposed 3 Popes who were all reigning at the same Time, viz. *Benedict* the 13th, *John* the 22d, and *Gregory* the 9th. Their Deposition was in the 15th Century ; which is a demonstrable Proof, that even then the Pope's Infallibility was not known, else these Councils would never have treated their Holinesses so irreverently. This, methinks, is sufficient to shew the Novelty of the Jesuits Opinion, which was only hatched of late by them to please the Pope, and to ingratiate themselves in his Favour. And if it shews the Novelty, it also shews the Falshood.

C H A P. III.

An Account of the Opinion of the French Divines, concerning the Infallibility of the Romish Church.

HAVING now treated of the Opinion of the *Jesuits, Friars, Spanish, Portuguese* and *Italian* Papists, concerning Infallibility: we come now to the *French*, who, as we have already said, place the Infallibility of the Church in general Councils, or in an unanimous Consent of all, or at least the greatest Part of the Pastors and of the Faithful, dispersed throughout the World. And here there are two things to be examin'd.

First, If there be any such thing upon Earth as Infallibility.

Secondly, Where it is to be found.

To prove that the Church in general is infallible, they bring several Passages from Scripture: But they have as little Foundation for their Assertions, as the *Jesuits* have, as may appear afterwards.

The first Passage they bring is that of *St. Matth. xvi. 18. Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* But it does not appear that this Promise belongs any more to the Church of *Rome*, than it does to any particular Church that ever was, is, or may exist. The Words include only a general Promise,

Promise, extending to the Church at all times, signifying, that God will maintain a Church to the End of the World. This is the natural meaning of the Words, and if you explain them otherwise, to wit, that the Promise is only to be understood of that Church which is built upon *St. Peter*, then many absurd Consequences will follow; to wit, that either all Churches who did once adhere to the Pope, are by this Text secured from erring; or else that every Church notwithstanding this Promise, that is actually in Communion with, or subject to the Pope, may as yet err and fall from the Faith, and so by Consequence, the Pope may be a Head without a Body, a Pastor without a Church, a Shepherd without a Flock; which is absurd. Besides, this Promise secures the Church as well from damnable Sins, as damnable Errors: Because the Gates of Hell prevail as surely by damnable Sins as by Errors. Now if every Member of the Church may fall into damnable Sins, they may consequently fall into damnable Heresies; and if so, upon whom can they settle their Infallibility?

Again, this Promise was made to the whole Church, and therefore belongs to all the Parts and Members of it alike; so that if it prove the Infallibility of the *Romish* Church, it proves the same of the Churches of *Corinth*, *Ephesus*, *Philippi*, &c.

The

The second principal Support they bring for Infallibility, is 1 *Tim.* iii. 15. where *the Church* is called *the Pillar and Ground of Truth*. But observe, the Word *Pillar* notes the Solidity, but not the Infallibility of the Church; it notes the Difficulty of its Removal, but not the Impossibility. Every courageous Defender of God's Truth is a *Pillar* of the Church, but yet they are not infallible; *Athanasius* was a *Pillar* of the Church, but not infallible. *St. Gregory of Nyssen* tells us *that not only Peter and James are Pillars, but also all that build up the Church are Pillars and Lights*; therefore according to the reasoning of Papists, it would follow, that all Ministers are infallible; which is absurd.

But supposing that Infallibility were really meant by this Passage, what will that signify to the Church of *Rome*? Was ever *Timothy*, Pope of *Rome*? We find he lived at *Ephesus* and not at *Rome*; and so, by consequence, what *St. Paul* said to him, was to be understood of the particular Church of *Ephesus*, over which *Timothy* was set, or of the Church in general, which may be infallible, whether the Church of *Rome* exist or not.

But I fancy it will be very difficult for Papists to draw Infallibility in any manner of way from the above-mentioned Passages; for is a Man, because he teaches me Truth, become infallible? I suppose not. Now if a single Member of the Church does not acquire this Privilege, by teaching what is true,

as little does the Church in general, seeing it is composed of Members who have no Claim to that Title. Besides, St. Paul here calls the Church *the Pillar and Ground of Truth*, in opposition to the *Jews and Pagans*, who did not believe in Christ crucified; as if he had said, the Church over which you are settled, as also all other Churches of the same Communion is *the Pillar and Ground of Truth*; because you have the true Faith in your Society, and the *Jews and Pagans* have not. But pray, what does this prove for the *Romish Church*? Nothing at all.

The third Place of Scripture alledged for the Infallibility of the Church is St. *Matth. xviii. 17. But if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican.* But whatever this Text proves, what Right hath the Church of *Rome* to these Privileges, or why may not the Church of *England* claim the benefit of them? The Words have an indifferent regard to them all: Besides, the Consequence of Infallibility drawn from these Words is not just; for tho we are obliged to hear the Church and Ministers, yet they are not infallible. If Children, under the Old Testament, did not obey their Parents they were to be stoned to Death, *Deut. xxi. 18, 19.* Subjects were then obliged to obey their Magistrates upon pain of Death. *Josh. i. 18. Whosoever shall not hearken unto thy Words, he shall be put to Death*; yet Parents and Magistrates are not infallible. The Apostle

postle *Paul* declares that he had not Dominion over the Faith of the Christians of his Time, 2 Cor. i. 24. *Not for that we have Dominion over your Faith.* This Doctrine of Infallibility must be Apocryphal, so long as the Epistle to the *Galatians* is Canonical; Gal. i. 8. *Though we or an Angel from Heaven preach any other Gospel, let him be accursed.* Which gives a Power to the Faithful to examine the Doctrine taught them. Our Saviour inculcates the same thing, St. *Matth.* xxiv. 4, 5. *Take heed that no man deceive you, for many shall come in my Name.* 1 Thess. v. 21. *Prove all things, hold fast that which is good.* 1 John iv. 1. *Try the Spirits whether they are of God.* And *Acts* xvii. 11. *The Bereans were more noble than those in Thessalonica, in that they received the Word with all readiness of Mind, and searched the Scriptures daily, whether those Things were so.* Now all these Things are inconsistent with Infallibility.

A fourth Place they bring for the Infallibility of the Church, is from St. *John* xvi. 13. *When the Spirit of God is come, he will lead you into all Truth.* But if this Promise of leading into all Truth be understood of the Apostles, and their Successors in the same manner, so as to make them both infallible, then as the Apostles severally considered were infallible, and not only when assembled in Councils, so also are their Successors each of them infallible; for this Text makes no Difference, so it must extend either to all or none.

none. Now as all the Successors of each of the Apostles are not infallible, neither are any of them in particular: Shall we draw from these words, *The Comforter shall abide with you for ever*, that we shall be render'd infallible? I suppose not; otherwise we must say, that every one with whom the Comforter abides is infallible; and if so, then all Believers are infallible; for they are led by the Spirit, *Rom. viii. 14, 15, 16. For as many as are led by the Spirit of God they are the Sons of God, &c.* Besides, the words *All and Every* are frequently to be taken in a limited Sense, as when the Gospel is said to be preached to every Creature, *Mark xvi. 15.* Otherwise we may conclude the Omniscience of Believers from *1 St. John ii. 20. But ye have an Unction from the Holy One, and ye know all things. And ver. 27. But the Anointing which ye have received of him abideth in you, and ye need not that any teach you, but as the same Anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him.* From these Words did ever any one ascribe Omniscience to every Believer? No sure; yet these Passages appear clearer for Omniscience to every private Believer, than those the Romanists bring for the *Infallibility* of their whole Church. Now as these here quoted no wise conclude in favour of particular Members of the Church being omniscient, much less can

the

the other Texts, brought by the Papists, conclude in favour of their Church.

A fifth Place they bring for the Infallibility of the Church, is *Acts xv. 28.* *For it seemed good unto the Holy Ghost, and to us, to lay upon you no greater burden than those necessary things.* To this I answer, that if this Council, by reason of the Apostles, was infallible, yet this Infallibility was certainly temporal, because Persons endowed with *Infallibility* for other ends, were there present. And the Reason of Infallibility being bestowed upon the Apostles, is not common to all, but limited to the Age of the Apostles, when they laid the Foundation of the Christian Church in the World, and gave a standing Rule to all the Churches in After-ages; and therefore Infallibility was their peculiar Privilege. But it is but a very lame Inference to advance, that what was necessary for the first Planters and Founders of Christianity, should be necessary in all After-ages; for if it were so, then the Gift of Tongues and Miracles would at this time be necessary, which none will adventure to say.

Besides, I may appeal to the Papists themselves, who, I suppose, would not approve of the following Way of reasoning: A Council, wherein were several Persons individually infallible, had infallible Direction when they met together: Therefore Councils, wherein there is not one Person, but is confessed to be

be individually or by himself fallible, are infallible. If any or all of the Apostles had individually said, it seemed good to the Holy Ghost and to me, would this have inferred the Infallibility of every single Bishop? No certainly. Then let them shew a Reason why the Argument proceeds not as well from particular Apostles to particular Bishops, as from Apostles met together in Councils, to Bishops met in the same Manner.

The last Places they urge are these, *St. Matth. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always even unto the End of the World. Amen.* And *St. Matth. xviii. 20. Where two or three are gathered together in my Name, there I am in the Midst of them.* I have already answered these Objections in treating of that Passage of *St. John. xvi. 13. When the Spirit of Truth is come, he will lead you into all Truth.* I would only put the Papists in mind, that upon the Supposition Infallibility was meant, yet they have no Part in it, because it depends upon a Condition they have grossly violated: for Christ commanded his Disciples to search the Scriptures; Papists teach the contrary. Christ commanded that all those who partake of the Bread, should also drink of the Cup; Papists teach otherwise: and the like may be instanced in many other things: And as to that Promise of Christ's being *where two or three are gathered together in his Name*, I do not see what they would be

be at, when they urge such frivolous Arguments. No doubt Christ is, by his Grace and Spirit, with all those who sincerely call upon him; but does this make them infallible? No sure, otherwise it would not only be the Church assembled in Council, but also every Company of Popish Priests, nay and Lay People, assembled together in Christ's Name, would be infallible; which is very absurd.

Having now treated what I first proposed, to wit, that there was no such thing as Infallibility upon Earth; I come now to the second, which is, that even suppose Infallibility did exist, yet another Difficulty would arise, to know in whom it was to be found.

Here there is no Occasion for great Disputes, for seeing no Infallibility exists, we need not spend Time in proving that general Councils are not infallible; only I shall briefly shew the Difficulties the *French* who believe this Doctrine are liable to.

They will find themselves put to a Non-plus to give an Account from what Source they draw their Doctrine, or how they prove it: From Scripture they cannot, as hath been already made evident; nor from the holy Fathers, because they are not infallible in their own Judgment, they can never serve to prove Infallibility.

That the Fathers, whose Writings are extant, are not infallible, may be undeniably proved from the Hypothesis of our Adversaries.

saries. For Infallibility, say they, is the proper and peculiar Privilege of the Church. Now the only Question is, *What this Church is?* Some make it the Pope, others a Council, others the whole Body of the Faithful; but they generally agree, that it must be some one, or all of these. But the Fathers we are here discoursing of, are not one, nor all of these, and therefore they cannot pretend to the supposed Infallibility: Besides, if the Pope himself may err as a private Doctor, either in speaking or writing, which all Papists grant; how can either any or most of them, who have no other Capacity but that of a private Doctor, be exempt from a Possibility of erring?

If it be objected that the Fathers are infallible, not in their Expositions, but in their Traditions, and the Doctrines they deliver, as received, from their Ancestors.

To this I answer, that it being a Matter of Fact to understand, and report the History of the Doctrine of the Church in their Age; suppose they were infallible in Matters of Faith, yet in point of Fact they were not infallible. For if the Pope himself is allowed to be fallible in such Matters, I do not see why the Fathers should be gifted with a greater Privilege.

And indeed the Fathers were Men of too great Sense to flatter themselves with such Notions, as it evidently appears by their Writings; where they own not only themselves to be fallible, but likewise all Mankind, without any

any regard to their being assembled in general Councils. They set down the Scriptures as the only Rule by which every thing ought to be tried, and that whatever is contrary to them ought to be rejected, without having the least regard to the Authority of Councils, or any other Authority whatsoever.

I have learned, says St. *Augustin*, to give this Honour and Reverence to the Books of Scripture, to believe there is no Error in them; but as for others, how learned or godly soever they be, I so read them, that I do not believe any thing to be true, because they thought so; but because they proved it so to be, by the Scriptures. *Solis scripturarum libris didici hunc timorem honoremq; deferre, ut nullum eorum scribendo errasse firmissimè credam. Alios autem ita lego, ut quantalibet sanctitate, doctrinaq; præpolleant, non ideo verum putem, quia ipsi ita senserunt, sed quia per Canonicas persuadere potuerunt.* Tom. 2. Epist. 19. Again, the same Father making a difference between the holy Scriptures and other Writings, says, Those are to be read with a Necessity of believing, but these with a Liberty of Judgment. *Id genus literarum à nobis non cum credendi necessitate sed cum judicandi libertate legendum est.* Contra Faustum, l. 11. c. 5. Again, That which is confirmed by the Authority of the holy Scriptures, is without doubt to be believed, but for other Witnesses and Testimonies you may receive

receive them, or reject them as you shall judge they have more or less weight. *Quod divinarum Scripturarum perspicuâ firmatur auctoritate : sine ullâ dubitatione credendum est, aliis vero testibus vel testimoniis sibi credere, vel non credere liceat, quantum ea momenti ad faciendam fidem, vel habere vel non habere perpendaris.* Epist. 112. ad Paulinum. The Principle of our Doctrine, says *Clemens Alexandrinus, Lib. Stromatum 7. versus finem*; is, the Lord who hath taught us by the Prophets, by the Gospel, and by the Apostles—If any one think this Principle needs another Principle, he doth not indeed keep that Principle. The Hearers that are instructed in the Scripture, says *St. Basil, Regula 72. Moral. in initio*, must examine the Doctrine of their Teachers, they must receive these Things which are agreeable to Scripture, and reject those Things which are contrary to it. It is necessary, says *Origen*, that we should bring the Testimony of Scriptures, without which our Expositions do not stand. *Neceſſe est nobis Scripturas Sanctas in testimonium vocare, sensus quippe nostri, & enarrationes nostræ, sine his testibus non habent fidem.* Homil. 1. in Jerem. Let us not carry about the Opinion of the Multitude, says *St. Chrysostome, 13 Hom. in 2 ad Corinth. versus finem*, but let us examine Things. Except the Apostles, says *St. Jerome*, whatsoever else is afterwards said, let it be cut off, for it hath no

Autho-

Authority. I make a difference, between the Apostles and other Writers; those always said Truth, but these in some Things did err. *Exceptis Apostolis, quodcunque aliud postea dicitur, abscindatur, non habet postea Auctoritatem.* Scito me aliter habere Apostolos, aliter reliquos tractatores, illos semper vera dicere, istos in quibusdam ut homines errare; in Psal. 86. Epist. 62. *ad Theophylact.* That Christ alone is to be heard, says St. Cyprian, the Father witnesseth from Heaven. We are not therefore to regard what others before us thought, but what he that was before all, to wit Christ, first did; for we are not to follow the Custom of Men, but the Truth of God. *Quod solus Christus debet audiri, Pater de cælo testatur.— Non ergo debemus attendere quid alius ante nos faciendum putaverit, sed qui ante omnes est Christus prior fecerit, neque enim hominis consuetudinem sequi oportet, sed Dei veritatem.* Epist. 63. *ad Cæcilium.* Gratian, says St. Ambrose to the Emperor, I would not you should believe our Argument or Disputation, let us ask the Scriptures, ask the Prophets, and the Apostles. *Nolo argumento nostro credas, sancte Imperator, aut nostræ disputationi, Scripturas interrogemus, interrogemus Apostolos, interrogemus Prophetas, interrogemus Christum,* lib. 1. *de Fide, ad Gratianum.* I am not obliged by his Authority, says St. Austin, speaking of St. Cyprian, I do not look on his Epistles as Canonical, but I examine them
by

by the Scripture, and what is repugnant thereunto, with his good leave I reject it. *Ejus auctoritate non teneor, ejus literas non ut canonicas habeo, eas ex canonicis considero, quod scripturæ non congruit cum pacē ejus respuo, lib. 2. cont. Cresconium, cap. 23.*

I should be very tedious, if I should enumerate all the Passages the Fathers have upon this Subject; but those I have here brought are sufficient to convince any well-meaning Christian that there is no such thing as *Infallibility* placed either in Fathers or Councils; for you have seen the Fathers both acknowledge themselves fallible, and reject all other Authority except Scripture, so that it doth not appear how the *French* can defend themselves. But this is not the only Difficulty they throw themselves into. They make their whole Doctrine of *Infallibility*, and the Cause of the whole *Romish* Church, depend upon a mere Supposition, which can never be prov'd; for they say, that that Council, to which *Infallibility* is promis'd, must be first general, collected out of all the Christian World. 2. They must have the tacit Consent of the whole Church. 3. They must be rightly constituted and order'd. 4. There must be Liberty, no Factions, Sincerity in Proceeding, &c. But when were all these Conditions observed? I do not believe that amongst all their 17 or 18 General Councils, they can shew me all these Conditions observed in any

one

one of them. *Supponendum est* will not do. Shall I venture my Salvation upon an Assertion not proved?

How then are we assur'd? *quia non constat de opposito* is frivolous; for I may be equally assured, that there is a World in the Moon; that the King of *France* next Year will be Protestant; that I shall die to morrow, *quia non constat de opposito*, the contrary is not evident. So that upon the whole you see there is no Solidity in what they advance, when they are reduced to such miserable Shifts. And if so, then the Query is, how do they prove their seven Sacraments? why do they refuse the Cup to the Laity? How do they prove Purgatory, praying in an unknown Tongue, Transubstantiation, Invocation of Saints, &c.

The Authority of their Church will not do, Scripture is against them. But perhaps I may treat of these afterwards; mean time I hope the Reader is convinced of the Unreasonableness of the Doctrine of Infallibility.

Altho I gave in the beginning of this Book a sufficient View of *Jansenism*, and of the Constitution *Unigenitus*; yet I thought proper to insert here the Bull at full length, that the Reader may have as it were a full Prospect of it at once, before he pass his Sentiments about it.

The

*The Bull of Pope Clement XI.
dated September 8, 1713. and
published the same day at Rome;
condemning several Propositions
extracted out of a Book print-
ed in French, and divided into
several Tomes, entitled, the New
Testament with moral Reflec-
tions upon every Verse, &c.
Printed at Paris, in 1699;
and prohibiting not only this,
but all other Books, which
have been already, or may here-
after be published in its Defence.*

CLEMENT, Bishop, Servant of the Ser-
vants of God; To all faithful Chris-
tians, Health and Apostolical Benedic-
tion.

“ **W**HEN the only Son of God, who
“ became the Son of Man, for our
“ Salvation, and for that of all the World,
“ taught his Disciples the Doctrine of
“ Truth;

The Constitution Unigenitus. 119

“ Truth ; and when he instructed the Catho-
“ lick Church in the Persons of his Apostles,
“ he not only laid down Commands for form-
“ ing the Church in its Rise ; but foreseeing
“ what would trouble it, in future Ages, he
“ made Provision for its Necessity, by an
“ excellent and wholesome Advice ; namely,
“ to keep us watchful against False Prophets,
“ who should come to us clothed in Sheep-
“ Skins ; and under this Character, he prin-
“ cipally intends those Teachers of Lyes,
“ those artful Deceivers, who gild their Dis-
“ courses with the Appearances of the most
“ solid Piety, only to insinuate their danger-
“ ous Opinions insensibly, and under the
“ Mask of Sanctity to introduce those Sects,
“ which lead Men to their Destruction, the
“ more easily seducing those who don't mis-
“ trust their pernicious Attempts ; and like
“ Wolves, that cast off their Skin to dis-
“ guise themselves in the Fleeces of Sheep,
“ they cover themselves, as it were with the
“ Maxims of the Divine Law, the Precepts
“ of the sacred Scriptures, maliciously inter-
“ preting their Expressions, and even those
“ of the New Testament, which they have
“ the Art to corrupt divers Ways, in order
“ to destroy both others and themselves.
“ Like true Sons of the ancient Father of
“ Lyes, they have learnt by his Example
“ and Documents, that there is no Method
“ more sure or more ready to deceive Souls,
“ and

“ and to poison them with the Venom of the
 “ most criminal Errors, than to cover those
 “ Errors with the Authority of God’s Word.
 “ Being mov’d by these divine Instructions,
 “ as soon as we heard with the profoundest
 “ Sorrow of our Heart, that a certain Book,
 “ printed formerly in the *French* Language,
 “ and divided into several Tomes, with this
 “ Title; *The New Testament in French, with*
 “ *moral Reflections, &c.* That this Book,
 “ tho we had already condemn’d it, because it
 “ in effect confounds Catholick Truths with
 “ several false and dangerous Tenets, still
 “ passed in the Opinion of very many Per-
 “ sons for a Book free from all Errors; that
 “ it was put into the Hands of the Faithful,
 “ every where, and that it was dispers’d in
 “ all Places, by the affected Diligence of
 “ certain turbulent Spirits, who make con-
 “ tinual Attempts in favour of Novelties;
 “ that it was also translated into *Latin*, to
 “ the End that the Contagion of its per-
 “ nicious Maxims might pass, if it were
 “ possible, from one Nation and Kingdom
 “ to another: We were seized with a very
 “ sensible Grief, to see the Lord’s Flock,
 “ which is committed to our Care, drawn
 “ away into the Road of Perdition by Insi-
 “ nuations so seducing and deceitful; where-
 “ fore being equally excited by our pastoral
 “ Care, by the repeated Complaints of Per-
 “ sons, who have a true Zeal for the Ortho-
 “ dox

The Constitution Unigenitus. 121

“ dox Faith ; and especially by the Epistles
“ and Prayers of a great Number of our
“ venerable Brethren, the Bishops of *France* ;
“ we have form’d a Resolution to stop, by
“ some more effectual Remedy, the Course
“ of a growing Evil which might, in Time,
“ produce the most fatal Effects.

“ After having us’d all our Application to
“ discover the Cause of so pressing an Evil,
“ and after mature and serious Reflections
“ upon this Subject, we have at length most
“ clearly perceived, that the dangerous Pro-
“ gress which it has hitherto made, and
“ which augments every Day, is owing,
“ principally, to the Poison which is so se-
“ cretly couch’d in this Book, like an Impost-
“ hume where the Corruption cannot be
“ taken out till after some Incisions. Indeed,
“ at the first opening of the Book, the Reader
“ finds himself agreeably drawn away with
“ certain Appearances of Piety. The Style
“ of it is sweeter and glibber than Oil, but
“ the Expressions are like Arrows ready to fly
“ from a Bow, which is only bent insensibly
“ to wound those who are upright in Heart.
“ So many Motives have given us Cause to
“ think, that we can do nothing more pro-
“ per or useful, after having hitherto observed
“ in general the artful Doctrine of this Book,
“ than to discover its particular Errors, and
“ to set them more clearly, and more dis-
G “ tinctly

“ tinctly before the Eyes of all the Faith-
 “ ful, by an Extract of several Propositions
 “ contain’d in the Work ; whereby we shall
 “ shew them the dangerous Tares, separated
 “ from the good Grain, which cover it : By
 “ this Means we shall unveil and bring to
 “ light, not only some of those Errors, but
 “ we shall expose a great Number of more
 “ pernicious ones, as well such as have been
 “ formerly condemned, as those that are late-
 “ ly invented. We hope that Heaven
 “ will bless our Endeavours, and that we
 “ shall make the Truth so manifest that all
 “ the World shall be forc’d to follow its
 “ Light.

“ For not only the Bishops already men-
 “ tioned have testified to us, that by this
 “ Means we shall do a Thing very useful
 “ and necessary for the Interest of the Ca-
 “ tholick Faith, and for the Quiet of Con-
 “ sciences ; and that we shall put an End to
 “ the various Disputes that are risen, espe-
 “ cially in *France*, and which owe their Rise
 “ to certain Spirits that affect to distinguish
 “ themselves by a new Doctrine, and that go
 “ about to create in that flourishing King-
 “ dom Divisions yet more dangerous ; but
 “ even our most dear Son in *Jesus Christ*,
 “ *Lewis*, the most Christian King of *France*,
 “ whose Zeal we cannot sufficiently applaud,
 “ for the Defence and Preservation of the
 “ Purity

“ Purity of the Catholick Faith, and for
“ the Extirpation of Heresy, that Prince,
“ by his repeated Instances worthy of a
“ most Christian King, has strongly sol-
“ licited us, to furnish the pressing Ne-
“ cessity of Souls, with a speedy Remedy,
“ by the Authority of an Apostolical Judg-
“ ment.

“ Being moved by these Reasons, ani-
“ mated by the Lord, and placing our Con-
“ fidence in his divine Assistance, we have
“ thought fit to make so holy an Attempt,
“ and have applied ourselves to it with all
“ the Care and Application that the Impor-
“ tance of the Affair could require; *First*,
“ we caused several Doctors of Divinity, in
“ the Presence of two of our venerable
“ Brothers, Cardinals of the holy *Roman*
“ Church, to examine a great Number of
“ Propositions extracted faithfully and re-
“ spectively from the different Editions of
“ the said Book, as well *French* as *Latin*,
“ above-mentioned: Afterwards we were
“ present at the Examination; we called se-
“ veral other Cardinals thither to have their
“ Opinion; and after having confronted all
“ the Time, and with all necessary Atten-
“ tion, every one of the Propositions with
“ the Texts of the Book, we ordered that
“ they should be examin’d, and very care-
“ fully

124 *The Constitution Unigenitus.*

“ fully discussed in several Congregations
 “ held for that purpose *.

“ For these Causes, after having received,
 “ as well *vivâ voce* as in Writing, the Suffrages of the said Cardinals, and of several other Divines, and after having fervently implor’d the Assistance of Heaven, by the private Prayers which we have made; and by those publick Ones which we have commanded on this Occasion, we declare by the present Constitution, which is to be of Effect for ever, that we do condemn and reprove all and every one of the Propositions above-mentioned, as respectively false, captious, harsh, capable of wounding pious Ears, scandalous, pernicious, rash, injurious to the Church, and its Customs, affronting not only that but the Secular Powers, seditious, impious, blasphemous, suspected of Heresy, smelling rank of Heresy, favourable to Hereticks, Heresies, and to Schism, erroneous, near a-kin to Heresy, and often condemn’d; *Finally*, As Heretical, and as renewing divers Heresies, principally those contained in the famous Propositions of *Jansenius*, taken in the Sense in which they were condemned.

* *I have inserted the Propositions above, so that I need not here mention them again.*

“ We

The Constitution Unigenitus. 125

“ We forbid all the Faithful of both
“ Sexes to think of, teach or speak about the
“ said Propositions, otherwise than is permit-
“ ted by this Bull, or Constitution; so that
“ whoever shall teach, maintain or publish
“ those Propositions, or any of them, ei-
“ ther jointly or separately, or shall treat
“ of them by way of Disputation in pub-
“ lick, or in private, unless it be perhaps to
“ combat them, shall incur *ipso facto*, and
“ without need of any other Declaration,
“ the Ecclesiastical Censures, and other Pe-
“ nalties pronounced by Law, against those
“ who do Things of the like nature.

“ But by the express and particular Con-
“ demnation, which we make of the said
“ Propositions, we by no means intend to
“ approve of what is contained in the rest
“ of the said Book; the rather because in the
“ Course of the Examination which we
“ took of it, we have observed several o-
“ ther Propositions in it, which have a very
“ great Resemblance and Affinity with those
“ hereby condemn'd, and which are all full
“ of the same Errors. Moreover, we have
“ found very many others, which are pre-
“ per to foment Disobedience and Rebel-
“ lion, which they affect insensibly to in-
“ sinuate under the false name of Christian
“ Patience, by the Chimerical Idea which
“ they give the Readers, of a Persecution
G 3 “ reigning

126 *The Constitution Unigenitus.*

“ reigning at this Time ; but we thought
 “ it needless to render this Bull, or Consti-
 “ tution longer, by a particular Detail of
 “ these Propositions. *Finally*, What is most
 “ intolerable, we find the sacred Texts of
 “ the *New Testament* so alter’d in that Book,
 “ that it cannot be too much condemned,
 “ and conformable, in very many Places,
 “ to that called the *Mons* Translation, which
 “ has been a long time censured ; it being
 “ different, and very wide, in several re-
 “ spects, from the vulgar Version us’d in
 “ the Church for so many Ages, which ought
 “ to be regarded as authentick by all Ortho-
 “ dox Persons : and such bad Proof is brought,
 “ as diverts the natural Sense of the Text,
 “ and substitutes in its room a Construction
 “ that is foreign, and often dangerous.

“ For all these Reasons, by virtue of the
 “ Apostolical Authority, we do, by these
 “ Presents, again forbid and condemn the
 “ said Book, with what Title, or in what
 “ Language soever it be printed, in what-
 “ soever Edition or Version it has been
 “ published, or may be published hereafter,
 “ (which God forbid.) We condemn it as
 “ very apt to seduce *simple Souls*, by Words
 “ full of Sweetness, and by Blessings, as the
 “ Apostle expresses it ; that is to say, by
 “ Appearances of an Instruction full of Piety.
 “ We likewise condemn all other Books or
 “ Libels,

“ Libels, whether in Manuscript, or in Print,
“ or (which God forbid) that may hereafter
“ be printed in Defence of the said Book ;
“ we forbid all the Faithful to read, copy,
“ keep, retain, or make any Use of them,
“ under pain of Excommunication, which
“ shall be incurred *ipso facto* by Contra-
“ veeners.

“ We, moreover, command our venerable
“ Brethren, the Patriarchs, Archbishops and
“ Bishops, and other Ordinaries of the
“ Places, as also the Inquisitors of Heresy,
“ to suppress, and constrain by Censures, by
“ the aforesaid Penalties, and by all other
“ Remedies of Right and Property, those
“ who refuse to obey, and also to desire for
“ that End, if needful, the Assistance of
“ the secular Power.

“ We also require, that the same Credit
“ be given to the Copies of these Presents,
“ tho printed, provided they are signed by
“ the Hand of a Notary Publick, and
“ sealed with the Seal of some Person in
“ Ecclesiastical Dignity, as if the Original
“ itself was shewn and represented.

“ Therefore, let no Person take the License,
“ in any wise to infringe, or the Rashness
“ to oppose the foregoing Declarations,
“ Condemnation, Ordinance, and Prohibition ;
“ and if any presume to make
“ such an Incroachment, let him know, that
“ he

128 *The Constitution Unigenitus.*

“ he will incur the Indignation of Almighty
“ God, and the Blessed Apostles St. Peter
“ and St. Paul.”

Given at Rome at *Sancta Maria Major*, the
8th of September, in the Year of the
Incarnation of our Lord 1713, and the
13th of our Pontificate.

The Place X of *I. CARD*, Vice Chancellor.
the Seal. *F. OLIVIERI*, Supervisor
of the Court.
L. SARGARDI.

Register'd in the Brief Office at Rome.

A P P E N.

A P P E N D I X.

Shewing how Protestants may prevent Disputes with Papists.

HAVING now shewn the Absurdity of the Opinion of the Infallibility of the Romish Church, I thought proper to add what follows, to shew how Protestants may keep themselves from being imposed upon, and even prevent all Disputes with Papists. So when you are attack'd by those of the Popish Church, you may ask them whether they will allow you to judge for yourselves, in matters of Religion? If they will not, then why do they trouble you with disputing; but if they will allow you to judge for yourselves, ask them, if that is the Doctrine of their Church, that private Men may judge for themselves? does not this resolve our Faith into a private Spirit? Which they say is the Protestant Heresy, and the Cause of Protestant Uncertainty.

To this they may perhaps object. First, That tho. disputing be not a proper way for Papists, yet it is the only way that can be taken with Protestants, who believe nothing without a Reason.

In answer to this, as for the Papists, how can they reproach Protestants with adhering to their private Judgments, when they themselves are such zealous Disputants; which is an Appeal to every one's private Judgment? What difference is there between Mens using their

their private Judgments to turn Papists, or to turn Protestants? One indeed may be false and the other true; but private Judgment is private Judgment still.

In answer to the Objection; as for Protestants, I say, that tho they have no other way to satisfy themselves, or convince others but by Reason; yet this is no just Ground why they should dispute with Papists, who disown the Judgment of Reason, and look upon it as a private Spirit. Why should I dispute with any Man, who uses such Arguments to convince me as he does not think a sufficient Reason of Faith? 'Tis strange a Protestant can be disputed into Popery; for as soon as he is converted, he must renounce the means of his Conversion: but if his Judgment be not fit to be trusted after Conversion, I think he should very much question his Conversion.

Secondly, They may say, that Disputes lead you only to an infallible Church, and then it is very natural to renounce your Judgment, when you have an infallible Guide. To this I answer.

1st. That it puts an End only to all particular Disputes in the Church of *Rome*.

2dly. There is nothing left for Disputation, but the Inquiry after an infallible Judge: but tho the Judge be infallible, yet if I be not infallibly assured of his Infallibility, I can never arrive to an Infallibility in any thing. For if I have but a moral Assurance of this, which

which
but be
3d
manif
Liber
Men
for th
To th
Th
Churc
the R
But
have
1st
testan
own
Reaso
they
be pr
2dly
pish
puted
can
Infall
but a
is fall
Faith
Judg
it is
Men
Judg
you
Judg

which is all my Reason can give me, I can but be morally assured of the rest.

3dly. The Papists may pretend, that it is manifestly unreasonable not to grant that Liberty to the Church of *Rome*, which all Men and Churches challenge, viz. to dispute for themselves and against their Adversaries. To this may be answered,

That this only shews the Absurdity of that Church and Religion, but does not disprove the Reasonableness of this Method.

But for the better understanding this, I have two things to say ;

1st. That Papists may dispute against Protestant Heresies, but cannot dispute for their own Religion; because Protestants allow of Reason in matters of Religion; and therefore they may be confuted, if good Reasons can be produced against them.

2dly. Protestants may dispute against Popish Doctrines, but cannot reasonably be disputed into Popery; because no Argument can give me an infallible Certainty of the Infallibility of their Church. I can only have but a rational Assurance of it, which at best is fallible; and therefore the Popish infallible Faith, is as much resolved into my fallible Judgment, as the Protestant Faith is. Again, it is impossible also to prove by Reason, that Men must not use their own Reason and Judgment in Matters of Religion, because if you must not use your Reason and private Judgment, then you must not by any Reasons be

be persuaded to disapprove the Use of Reason; because to condemn is an Act of Judgment, which you must not use in matters of Religion. If what is here said be observed, Papists may be silenced without so much as ever entering upon particular Points: But in case any one should so far condescend as to dispute with a Papist about particular Differences betwixt them and us, he should take care,

1st. To allow of no Reason against the Authority of plain and express Scripture.

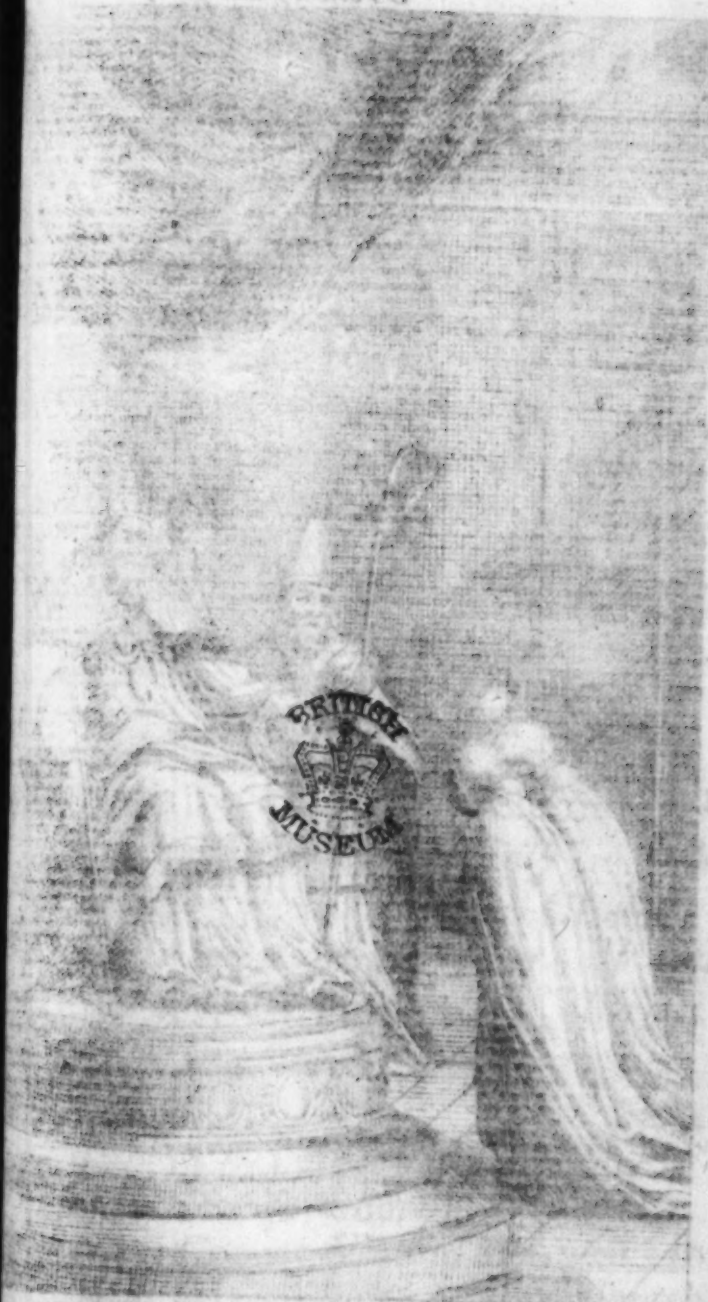
2dly. In Matters of Faith, or in such things as can be known only by Revelation, not to build his Faith upon any Reason, without the Authority of Scripture; as, 1. Whatever depends solely upon the Will and Appointment of God, which God might do, or not do, as he pleased, which depends not upon any necessary Reason. 2. Those things can be proved only by Scripture, which are done in the other World.

3dly. You must renounce all such Reasons as amount to no more than Possibilities; because every thing that is possible, is not actually done.

4thly. You must reject all such Reasons in Divine and Spiritual Things, as are drawn from earthly Patterns.

5thly. Never admit any Arguments merely from the Usefulness, Conveniency, or supposed Necessity of any thing, to prove that it actually is so.





The Pope and his attendant
The Pope and his attendant
The Pope and his attendant
The Pope and his attendant

Frontispiece for part 4



The POPE with his Attendance



SU

The

A Ref
mar
and
Mo
Chu
Salv



Rom
God

F I N I S



A
SUPPLEMENT
T O

The Memoirs of the Life of
Mr. JOHN GORDON.

C H A P. I.

A Refutation of that Article of the Roman Creed, *That the Holy Catholick, and Apostolick Roman Church, is Mother and Mistress of all other Churches, without which there is no Salvation.*

 H A T this is the Doctrine of the Romish Church, is evident ; for Gregory VII. in the year 1073, decreed thus ; “ The Church of Rome (saith he) was founded only by God ; and the Pope therefore is rightly
B “ styled

“ filed, the Universal Bishop, in so much
 “ that whosoever consenteth not with the
 “ Church of Rome cannot be a Catholick.
Romana Ecclesia à solo Deo fundata, ejusque
Pontifex rectè nuncupatur Episcopus Universalis,
adèd ut quicumque cum Romana Ecclesia
non consentiat, non potest esse Catholicus. Lib
 11. Epist. 55. apud Binium.

After him, in the year 1192, Pope Innocent III. in distinguishing of the word Catholick (or Universal) decreed thus: “ If the
 “ Church (saith he) be called Catholick, as
 “ a Company consisting of all Christian
 “ Churches, so the Church of Rome is not
 “ to be termed the Catholick Church, but
 “ a part thereof: but take the word Catho-
 “ lick, as God is called universal Lord, be-
 “ cause all things are under his Dominion
 “ so we say that the Church of Rome only
 “ hath all other Churches universally subject
 “ unto her.” *Dicitur Universalis Ecclesia*
quæ de Universis constat Ecclesiis, quæ Græcè
vocabulo Catholica nominatur, & secundum
hanc acceptionem vocabuli, Ecclesia Romana
non est Universalis Ecclesia, sed pars Universalis
Ecclesiæ; prima scil. & præcipua, velut Caput
in Corpore, quoniam in ea plenitudo potestatis
existit. Et dicitur Universalis Ecclesia
illa una, quæ sub se continet Ecclesias Universas,
& secundum hanc nominis Rationem, Romana
tantum Ecclesia, Universalis nuncupatur, quoniam
ipsa sola singularis privilegio Dignitatis, cæteris
episcopis prælati-

relata, sicut & Deus Universalis Dominus appellatur, quoniam Universa sub ejus Dominio continentur.

Boniface VIII. above an hundred years after the time of Pope *Innocent*, decrees in this manner; "We declare, define and pronounce, That it is necessary for every one, that is to be saved, to be subject to the Pope of Rome." *Subesse Romano Pontifici omni humanæ Creaturæ declaramus, dicimus, definimus, & pronunciamus omnino esse de necessitate Salutis. Datum Lateran. Anno Pont. nostri octavo.*

But lest any person should object that these Testimonies here quoted, are only the Testimonies of particular Men, and not of the Universal Church, we have the *Bull* of Pius IV. for the confirmation of the Council of Trent, which all their Church have received, *Nemine contradicente*. I. N. do firmly believe, swear and profess, that the Catholick and Apostolick Roman Church, is the Mother and Mistress of all other Churches; and I do vow, promise, and swear, true Obedience to the Pope of Rome, the Vicar of Christ, Successor of St. Peter, &c. And this I hold to be the true Catholick Faith, which whosoever believeth not, cannot be saved. *Ego N. firmâ fide, credo & affirmo, Sanctam Catholicam & Apostolicam Romanam Ecclesiam, omnium Ecclesiarum Matrem, & Magistram, Romanoque Pontifici B. Petri Successori ac*

*Jesu Christi Vicario veram obedientiam sponde
ac juro. Hanc veram Catholicam fidem teneo
extra quam nemo salvus esse potest. Bulla P
Quarti pro forma juramenti professionis fidei
Dat. Romæ, Anno 1564.* Upon this is found
ed the *Roman Catechism*, published by the
authority of the same Pope *Pius* and the
Council of Trent; wherein is said, the Catho-
lick Church is one, both because of one
Faith, and also, for that it is subject to one
invisible Governour, which is Christ, and to
one visible Head the Pope.

Hence it follows, that the Article above-
mentioned is the Doctrine not of particular
Persons, but of the whole *Romish Church*;
but how new, false and blasphemous it is,
shall now appear.

It is a truth no Person can question, that
he only can make an Article of Faith neces-
sary for Salvation, who can create a Soul,
and afterwards make a Gospel or Testament
to save this Soul; and then give unto that
Soul the gift of Faith to believe this Gospel;
and next institute a Sacrament for confirma-
tion of that Faith; and in the end bestow
Salvation upon the same faithful Believer.
Now that this Article was not instituted by
Christ, or yet his *Apostles*, is evident.

For the only Form of Faith, composed by
the *Apostles*, according to the *Popish Writers*,
is what is commonly called the *Apostles
Creed* or *Symbol*; in which we do not see

one wo
make
lick an
and ad
for, ev
year o
ted his
Creed
Baron
which
Demin
xv. C
that t
posin
found
Apos
Symbo
Anno
prima
geffit.
It
to ser
Hell
Rom
Chu
send
Rom
forts
whic
Cate
to t
Cat

Memoirs of Mr. John Gordon. 5

one word of the *Roman Church*. We ought to make a great difference between the Catholick and the *Roman Church*. The one may, and actually has existed without the other; for, even according to *Baronius*, it was in the year of our Lord 45, that *St. Peter* translated his See from *Antioch* to *Rome*; yet the Creed was composed before that time: for *Baronius* affirms it was writ in the year 44, which he demonstrateth in his Annals, *Anno Domini 44. num. xv. Anno Domini 45. num. xv. Genebrard*, another Chronologer, affirms that there were eleven years between the composing of the Apostles Creed, and the first foundation of the Church of *Rome* by the Apostle *St. Peter*. *Apostoli post Ascensionem Symbolum constituerunt. Genebrardi Chron. Anno Domini 32. lib. 3. p. 370. Petrus primo Romam venit, atque ibi se Pontificem gessit. Idem Anno Domini 44. lib. 2. p. 219.*

It would be a strange and cruel sentence, to send all the first Christians and Martyrs to Hell for not believing in the Church of *Rome*; when at that time there was no such Church in being. But this is not all; she sends those to Hell, those who even by the *Romish* Opinion are saved: for there are two sorts of People within the *Romish* Church, which make no visible part thereof, viz. the *Catechumens* and *Excommunicated Persons*. As to the *Catechumens* who are instructed in the Catholick Faith, and bring forth the fruits

of Repentance, and yet depart this Life without Baptism, they assert that they are saved, albeit they are not in the Church. *Ex Ecclesia excluduntur Catechumeni, quia non participant Sacramenta. Ratione, tamen, cum contritione & voto Baptismi salvantur. Bellar. lib. 3. de Ecclesia militari, cap. 6.* Likewise concerning those that are unjustly excommunicated, they say, because the Church cannot judge of things that are secret, it may happen that some are unjustly excommunicated and excluded out of the visible Church, and nevertheless received of God, and certainly saved. *Judex Ecclesiae in Excommunicatione falli potest, quia potest Justus convinci per falsos testes & sic potest Judex falli, — & sic apud Ecclesiam militantem excommunicatus, non tamen est excommunicatus apud Triumphantem. Abulens. Episcopi Defens. part 2. cap. 32. p. 46.* From this, one may see the inconsistency of the *Popish* Principle: but this is not all; for this *Popish* Tenet excludes that part of the Catholick Church which we call the *Triumphant*.

The Church Catholick or Universal, as it is prescribed in the Apostles Creed, is a Comprehension of all the Members of the Mystical Body of Christ, which is his Church; so in the *Roman* Catechism, authorized both by the Decree of the Council of Trent, and the Bull of Pius then Pope, there are acknowledged, two parts of the Catholick Church, the

the one called *Triumphant* in Heaven, the other *Militant* here on Earth. *Ecclesiæ duæ potissimum sunt partes, quarum altera Triumphant, altera Militans vocatur.* Catechism. Roman. part 1. cap. 10. Accordingly St. *Augustin* says, that the whole Church of Christ, is here understood to be not only that part which is in Pilgrimage here upon Earth, but that part also which is in Heaven; *Ecclesia quæ tota hic accipienda est, non solum ex parte quæ peregrinatur in terris, sed etiam ex illa quæ in cælis.* Aug. Enchirid. ad Laurentium, cap. 56. Which sense of this Article is grounded upon divine foundation, where it is written *Christ loved his Church,* that he might present it to himself a glorious Church without spot or wrinkle; wherefore the *Romish* Article, (*viz.* the *Roman Catholic Church*, without subjection to which, they say there is no Salvation,) the word *Roman* utterly excludeth the part *Triumphant*, except some will be so blasphemous as to subject Saints, which are the Members *Triumphant* and Conquerors now in Heaven, to the Members *Militant* and mortal here below; St. *Peter* to the *Pope*, and *Heaven* to the *Earth*. Wherefore every Christian who doth as seriously study the Celestial Sphere of the Saints in Heaven, as others do the Terrestrial Globe of this corruptible Earth, must call this Article a false depravation of the Apostles Creed.

These

These are not yet all the Consequences of this terrible *Principle*; if any Person will attentively consider, he will easily discover that this new *Roman Article* falsely damnet the Fathers of the *Council of Nice*, of the first *Council of Constantinople*, of *Ephesus*, of *Chalcedon*, of the second of *Constantinople*, of the sixth, seventh and eighth general Councils; as also the Churches of *Asia*, and their Catholick Bishops in the days of *Pope Victor*, the Churches of *Africa*, *Numidia* and *Mauritania* in the days of *St. Cyprian*, nay and *St. Cyprian* himself; the same Churches in the days of *St. Augustin*, as also that Father into the bargain. She likewise damnet the best *Emperors*, who anciently opposed the pretended *Papal Dominion*; nay, the first and best *Popes* who acknowledged subjection to the *Emperors* of their times. All which shall make evident.

And to begin with the first *Council of Nice* consisting of 318 *Bishops*, we find by them there were two Decrees made utterly prejudicial to the present Article of the Dominion of the *Roman Church and Pope*, above all other Churches and their *Bishops*. One is against the Appeals of Persons *excommunicated* in any *Diocese* unto remote Churches, requiring that a *Priest Delinquent*, condemned by a *Provincial Synod*, should be held *excommunicated* of all; which absolutely taketh away all possibility of appealing to any other Court whether to *Rome* or elsewhere.

Memoirs of Mr. John Gordon. 9

The second Instance in this Council, is in the sixth Canon ; decreeing thus, that the Bishops of Alexandria should have the Government of Egypt, Libya, and Pentapolis, because also the Bishop of Rome hath the same Custom ; thereby distinguishing and limiting their Provinces, so as the Bishop of Alexandria may still have the Government within his Provinces, as the Bishop of Rome hath within his. Let the ancient Custom hold, and let Antioch and other Provinces hold their ancient Privileges : *Mos antiquus perdurat in Aegypto, vel Libya & Pentapoli, ut Alexandrinus Episcopus horum omnium habeat potestatem, quoniam quidem & Episcopo Romano parilis mos est.* Binius, tom. 1. in Con. Nic. 1. Can. 6. Which taketh away all Subordination of the Authority of Alexandria to Rome.

In the first Council of Constantinople, at which there were 150 Bishops present, in the year 380, it is decreed, that the Bishop of the City of Constantinople, ought to have the Honour of Primacy next after the Bishop of Rome ; because it is New Rome, Can. 2. yielding to Rome her Birth-right of Primacy, occasioned by the Imperial Seat, which was at first the City of Rome, and afterwards transferred to Constantinople. I know very well that some of the Roman Canonists pretend that this Canon was never received by the Church of Rome ; but what does that avail them,

them, it only shews them the absurdity of their *Doctrine*, to exclude from Salvation 150 *Bishops*, never censured for such a Decree but accounted *Catholick* throughout the Christian World?

In the General Council at *Ephesus*, in the year 434, where two hundred *Bishops* were present, first they call *Celestine*, *Bishop* of *Rome* Fellow-Minister; and they excommunicated and deposed the *Patriarch* of *Antioch*, before they made any Relation thereof unto *Celestine*, *Bishop* of *Rome*; in consequence of which, they did not acknowledge the now pretended supreme Authority and Privilege of the *Pope*; which is to have Cases of that nature, solely reserved to his own *Determination*. Likewise the *Fathers* of the same Council, talking of what *Pope Celestine* had constituted, speak thus: " We have judged them to stand firm; wherefore we agree with you in one Sentence, and do hold them, (meaning *Pelagius* and others) to be deposed." Which consent to the *Pope's* Sentence, contradicts his supreme Authority.

Secondly, the Acts of this Council of *Ephesus*, in decreeing, that neither the *Patriarch* of *Antioch*, who made claim, nor any other should assume Authority of ordaining any *Bishop* within the Isle of *Cyprus*, evidently shew, that the Authority of the *Bishops* of *Rome*, as well as any other, is thereby excluded: And they add still more strictly,

" Let

Memoirs of Mr. John Gordon. 11

Let it be observed in all *Provinces* and *Dioceses*, that no *Bishop* draw under his subjection any *Province* which was not his from the beginning ; lest that under pretence of *Priesthood*, he bring into the Church *Arrogance* and *Pride*." *Istud autem etiam in aliis Diocesibus & in omnibus Provinciis servetur, ut nullus Episcopus aliam Provinciam, quæ non antea, & ab initio fuit sua, sub suam manum trahat—Ne sacerdotii prætextu mundanæ potestatis fastum subintroducatur.* Apud Binium, Tom. 2. Act. Con. Ephes. Append. 1. cap. 4. pag. 768. Which is a plain Demonstration, that these *Bishops* were ignorant of this new *Doctrine* of the Church of Rome.

In the fourth *General Council*, there were upwards of four hundred *Bishops* present at *Calcedon* ; where we find that they gave the same *Privileges* to the *Patriarchship* of *Constantinople*, as to the *See of Rome* ; which tho' it was opposed by *Pope Leo*, yet that signifies nothing : for it is evident that the Reasons which induced those *Bishops* to withstand the *Pope*, were, that they were of opinion, that the *See of Rome* was founded by human Authority : By consequence they imagined that it got its *Primacy*, (namely, of Order) by reason only that it was the chief *Imperial Seat* ; and by erecting a *Patriarch* whom they adorn with a *Privilege* of Power, (excepting Priority of Order, in taking place and

and giving Voice) equal to the *Bishop of Rome*: Is it not evident they overturn the *Roman Article of their Creed*?

At the fifth General Council, which was the second of *Constantinople*, Anno 553, there were 165 *Bishops*; in which Council the Cause of *Anthimius*, who had been condemned by *Pope Agapetus*, was examined anew. Which argueth that the *Pope* had no *Dominion* over that Council, which will take upon them to examine that Cause which the *Pope* had before condemned. *Vigilius* succeeded to *Agapetus*: During the time the said Council was sitting, *Vigilius*, before this General Council defended the Cause of what they call the *Tria Capitula*; which nevertheless were condemned in this Council. And altho' the *Pope* opposed this Decree of the Council, yet what did that avail him? For his not consenting to this Council, he is banished by the *Emperor Justinian*, and was not released out of *Banishment* by the *Emperor*, but upon confirming the Sentence of the Council of *Constantinople*. All which evidently demonstrate, that then they had no Notion of this new *Article* of the *Creed*.

The sixth Universal Council was in the year 681, or in 685, at *Constantinople*; at which there were present 289 *Bishops*. The seventh was held at *Nice*, Anno 781, at which were 350 *Bishops*; both which Councils condemned *Pope Honorius* as a *Monotheliste*.

Heretick.

Heretick. The eighth General Council was held at *Constantinople*, Anno 870, where there were 383 *Bishops*; who condemned a Custom of fasting on the Sabbath in *Lent*, then used in the Church of *Rome*; upon which they made a Canon, inhibiting the Church of *Rome* from keeping that Custom any longer. Their Words are these: "We will that this Canon be constantly observed in the Church of *Rome*." *Quoniam intelleximus Romanam Civitatem in sanctis Quadragesimæ jejuniis, in ejus Sabbatis jejunare, præter Ecclesiæ traditam Consuetudinem, sanctæ Synodo visum est, ut in Romanorum Ecclesia, Canon inconfusè vires habeat.* Binnius, Tom. tert. pag. 149. All which evidently destroy this new Belief; for here the 6th and 7th condemn the very Head of the Church, Christ's Vicegerent; and the eighth prescribes Laws and Regulations to the Mother Church.

We now leave the General Councils, and come down to the Churches of *Asia*, in *Victor's* Time; to those of *Africa*, in St. *Cyprian's* and St. *Augustine's*.

It is well known, that in the Year 197, Pope *Victor* excommunicated all the Eastern Churches, for not observing the Feast of Easter upon the Lord's Day: yet notwithstanding, *Polycrates*, with the other *Bishops* of *Asia*, stood in defiance with *Victor*, contemned his Excommunication, saying, "I who have now lived sixty five Years in the

C

" Lord,

“ Lord, and have had communication in
 “ the Faith with all the Brethren dispersed
 “ throughout the World, am nothing mov-
 “ ed with these Terrors of Excommunica-
 “ tion which are against us.” Whereby it
 is manifest, that a Christian may have Com-
 munion generally with the *Catholick Church*
 elsewhere throughout the *World*, notwith-
 standing the Excommunication of the *Pope*
 and *See of Rome*; which we evidently see
 from *Irenæus*, and the other *Bishops of France*,
 who wrote to the *Pope*, exhorting him to
 desist from his Purpose; proving thereby
 that *Pope Victor* was the *Schismatick* that
 troubled the Peace of the Church, and not
 the *Asian Bishops*; whom they so far justified
 as not to deserve *Excommunication*.

Again, when the Question of *Fortunatus*
 and *Felicissimus* was on foot, concerning *Ap-
 peals* from the Church of *Cartbage* to *Rome*;
 and the Questions of *Re-baptization* of those
 Persons that had renounced their *Heresies*,
 was in agitation, between *Stephen, Bishop of*
Rome, and *Cyprian Bishop of Cartbage*; the
 Churches of *Africa, Numidia, and Mauri-
 tania*, in a Council of eighty eight *Bishops of*
Cartbage, anno 256, gave so infallible testi-
 monies of denying the *Pope's Catholick Ju-
 risdiction* over other Churches, and of despi-
 sing his pretended *Catholick Power of Excom-
 munication*, as may suffice for the full Deter-
 mination of this whole Cause. The same

may

may be
 the of
 who in
 vis, w
 always
 lick C
 Appea
 of Rom
 of a so
 Life, w
 of Afri
 by ap
 of tha
 Autho
 red ag
 Autho
 which
 due to
 all A
 other
 and t
 Wifde
 But
 Bishop
 senger.
 and un
 the en
 might
 But th
 not b
 shops,
 Lette

Memoirs of Mr. John Gordon. 15

may be said in regard of *St. Augustine*, and the other *Bishops of Africa*, in his time ; who in the Year 402, in the *Council of Melvis*, where there were sixty *Bishops*, who had always been esteemed *Orthodox* in the *Catholic Church* ; yet they define against any Appeals that should be made to the *Church of Rome*. And when *Apiarius*, a leud Priest, of a scandalous, flagitious, and abominable Life, who was excommunicated by the *Bishops of Africk*, had fled to *Rome* to take Sanctuary, by appealing to *Pope Zozimus*, then *Bishop of that See* ; The *Pope* sought by his own Authority to have this infamous *Priest* restored again ; avouching for the ground of his Authority, the *Canon of the Council of Nice* ; which, (as he pretended) declared the Power due to the *Bishop of Rome*, to take hold of all Appeals made unto the *Pope*, from all other *Christian Churches and Provinces*, and to order matters according to his own Wisdom.

But what did *St. Augustine* and the *African Bishops* upon this occasion ? They sent *Messengers* unto *Cyril, Patriarch of Alexandria*, and unto *Atticus, Patriarch of Constantinople* ; to the end that upon search of the *Records*, they might be certified of the truth of the matter. But the *Canon* alledged by the *Popes* could not be found ; upon which the *African Bishops*, to the number of 217, address their Letters to the *Pope of Rome* ; shewing the

Falshood of the Claim of Appeals; that it had no Patronage from the *Council of Nice*, except, say they, some will think that God will inspire some one singular Man with Justice, and deny that Grace to innumerable Persons, assembled together in a *Synod*. And therefore in plain terms, they desire the *Pope* not to admit hereafter of any such *Appeal*; and in conclusion, they call that *Papal Presumption*, a *Smoky Secular Arrogancy*, which, say they, we will not endure. *Nisi fortè credat quis, unicuilibet posse Deum examinis inspirare Justitiam & innumerabilibus in concilio congregatis denegare.* *Con. Africanum apud Surium*, pag. 511. By all which it evidently appears, that these *Councils* here cited, are by the *Article* of the *Roman Creed*, sent to *Hell*.

We come next to those *Emperors*, whom *Christianity* hath always honoured: But alas! who must be in very hot *Habitations*, according to the *Romish Principle*!

For the subjection required by them to the *Bishop of Rome*, is, that *Princes* and *Potentates* are not to meddle in *Ecclesiastical Affairs*. They may not gather *Councils* by their own Authority; they ought to yield Priority of Place to the *Pope*, as *Bellarmino* declares, lib. 1. de Pont. cap. 7. & lib. 1. de Con. cap. 12. to kiss the *Pope's Feet*; an Honour, according to the same Author, which the *Pope* may not refuse; and which *Gregory the VIIth*,
rec-

M
recko
leges,
longin
Th
rors.
with i
Bu
that i
ral C
asking
Gene
Empe
first o
the th
er; t
peror
secon
timian
M
decla
mitte
thage
to th
exam
1. ca
charg
Tyre
and
given
W
of D
Plac

reckoneth in the ninth place of those Privileges, which he challenged as properly belonging to him as *Pope of Rome*.

This is the Subjection demanded of *Emperors*. Now let us see how they complied with it.

But what surprising a thing is it to find, that in the first Ages of Christianity, General Councils assembled without so much as asking their *Holiness's* Permission ! The first General Council of *Nice* was assembled by the *Emperor Constantine* ; the second, called the first of *Constantinople*, by *Theodosius the Elder* ; the third at *Ephesus*, by *Theodosius the Younger* ; the fourth at *Chalcedon*, by the said *Emperor* and *Martianus* ; the fifth, called the second of *Constantinople*, by the *Emperor Justinian*.

Moreover, *St. Augustine, Epist. 162. 66.* declares, that the *Emperor Constantine* committed the Cause of *Cæcilian, Bishop of Carthage*, unto *Pope Miltiades*, and afterwards to the *Bishops of Arles*, to be more diligently examined and ended. And *Socrates, Hist. lib. 1. cap. 22.* saith, that the same *Emperor* chargeth all the *Bishops of the Province of Tyre*, to appear before him without delay ; and to shew how sincerely and truly they had given their Judgments.

We read that *Theodosius* gave to the *Bishop of Dioscorus*, an Authority and Superiority of Place, to moderate Causes in a Council.

Again, the *Emperors Theodosius* and *Valentinian*, (*apud Binnium*, tom. 1. in *Act. Con. Epbes. cap. 25.*) in their Letters to *Cyril*, require all *Bishops*, without exception, to be present at the *Council of Epbesus*; as they mean to avoid the Sentence of condemnation upon themselves. Whereupon *Pope Leo* (*Epist. 13. ad Pulcheriam Augustam*) is glad to return an answer, excusing his not coming, by the exigence of time and his other instant occasions within his own *Diocese*, which would not permit him to be absent from his *See*; and therefore hopeth to obtain so much Pardon and favour, that his *Legatees* may be accepted of in his stead. *Quia igitur ad publicam hanc utilitatem pertinuisse cognoscitis, salva Clementiæ vestræ venia, in his fratribus meis, quos vice mea misi, me quoque adesse existimate.*

Justinian the *Emperor*, authorized under his own Hand, the *Code*, or Books of *Constitutions* for the regulating of the *Clergy*, as well as of the *Laity*: All which is inconsistent with the *Romish* pretended Subjection.

The last Class of Men I shall bring in here, is the *Popes* themselves; who according to our holy *Article of the Creed*, knew not what they did, but disbelieved, and had no Notion of so necessary a Point, without the acknowledging of which, they must never hope for *Salvation*. However, notwithstanding this, we find *Pope Liberius* professing Patience, in

suf-

Memoirs of Mr. John Gordon. 19

suffering indignities from the *Emperor*, and intreating for Mercy. *Binnius*, tom. 1. Con. *Pope Simplicius* the first, promising continual Reverence to *Christian Princes*, and supplicating the *Emperor* for favour by his *Legate*, Epist. 4. apud *Binnium*, tom. 2. *Pope Leo* the First, making by the *Empress* a Supplication to the *Emperor* to command a *Synod*, to be celebrated in *Italy*, and yet he could not obtain it. *Leo*, Epist. 26. *Pope Gelasius* the First confessing that *Bishops* are to obey the *Laws of Emperors*, Epist. 8. apud *Binnium*, tom. 2. *Pope Hormisda* the First, taking notice of the *Emperor's* command for gathering a *Council*, as a motion from *God*, Epist. 5. apud *Binnium*, tom. 2. *Pope Vigilius* the First, banished by the *Emperor*, and suing for Peace and Favour, *Baronius*, Anno 582. num. 7. *Pope Pelagius* the First, confessing and saying, Holy Scripture commandeth us to be subject unto *Kings*, Epist. 16. apud *Binnium*, tom. 2. *Pope Gregory* the First, avowing himself to the *Emperor* in these words ; As for me, I perform obedience to your commands, whereunto I am subject. Lib. 4. Epist. 32. *Pope Martin* the First, praying the *Emperor* to vouchsafe to read his *Letters*, Epist. 3. apud *Binnium*, tom. 2. *Pope Agatho* the First, talking of the bending of the knees of his Mind unto the *Emperor*, by supplicating his *Clemency* for others. *Binn.* tom. 3. actio quarta in Con. Oecum. sexto

sub Agathone. *Pope Adrian* the First, devoting himself to the *Emperor* by Letters, and one in supplication, fallen down prostrate at the soles of his *Feet*. Epist. 1. apud Binnium, tom. 3.

I could here shew that the same *Popish Article* condemns the most learned *Saints* and *Martyrs*, that are placed in the *Roman Calendar*; as *Polycarp* maintaining his old Custom of celebrating *Easter*; *St. Cyprian* for not believing the *Popes* and *Church of Rome's* declaration against the *Re-baptization* of *Hereticks*; *St. Athanasius*, for undervaluing *Pope Liberius's* Excommunication or rather Condemnation, when by him condemned as a *Heretick*; *St. Basil Bishop of Cæsarea*, in his 10th Letter, Baron. Anno 372. num. 25, detesting the *Pride* of the *Roman Church*, and declaring, what helps could be expected from the *Pride* and *Haughtiness* of the *Western Bishops*; and that it was his intention to write to *Pope Damasus* chief of them, to let him know that *Pride* ought not to be accounted a *Dignity*. *St. Hilary Bishop of Poitiers* condemning *Pope Liberius* in these words; "I anathematize thee *Liberius* and thy Fellows." *Anathema tibi à me dictum & Sociis Hilarii* Frag. lib. 4. pag. 47. *St. Hierome* desiring *Pope Damasus*, to put away *Envy*, and to let the *Ambition* of the *Roman Hierarchy* depart from him. *Face scat invidia Romani Culminis, recedat Ambitio*, Epist. 57. Again, the

same

same *Father* exclaiming against the *Church* of *Rome*, and all the *Clergy* thereof without exception, *Hieron. ad Paulinum in lib. Didymi de Spiritu Sancto*. *St. Ambrose Bishop* of *Milan*, declaring that tho' he wishes to follow the *Church* of *Rome*, yet says he, be it known, that we being Men have sense also, in continuing this *Custom*, (meaning washing Childrens Feet after Baptism) which is likewise more rightly observed elsewhere. *In omnibus cupio sequi Romanam Ecclesiam, sed tamen & nos Homines sensum habemus, id quod alibi rectius servatur, nos custodimus. Amb. lib. 3. de sacr. cap. 1.* *St. Hilary Bishop* of *Arles* in *France*, claimed a right over the *Province* of *Vienna*, Anno 445, notwithstanding all that *Pope Leo* could do to oppose him. I say, it could here be demonstrated that the *Roman Article* of their *New Creed* sends all these *Fathers* to *Hell*, with many more; but what is already related, is methinks sufficient to let any Person see, how *new, false* and blasphemous that *Article* is, which was the point I had to prove.

I have much insisted upon the Confutation of this *Article* from the *Creed*, commonly called the *Apostles*; because it is the opinion of the *Writers* of the *Popish Church*, that it was composed by the *Apostles*, tho' many others that have writ with Accuracy and Judgment on that *Creed*, do intirely deny it, and some say that it was not publickly known and received in the first three Centuries.

C H A P. II.

A short Account of all the Popes of Rome, to this present Pope.

IT is a thing the World always expects from those who are honoured with any Dignity in the Church, to behave after such a manner, that the most judicious part of Mankind, may not find any thing in their Conduct, unbecoming their *Character*. Thus an *Ambassador* is upon his watch to avoid the least suspicion of any thing, that might tend to dishonour the sacred *Person* of his *Sovereign* whom he represents. Now if this is fact in regard of *Temporal Affairs*, how much more ought it to take place amongst those who pretend to be *Christ's Representatives*? Surely the World ought to expect from these a Series of Actions that breathe nothing but the Gospel, a voluntary Renunciation to the Pleasures of this World, a great zeal for the Salvation of Souls, and a Humility that nothing can come up to. But how far the *Popes* (who boast of their being *Christ's Vicegerents* here upon Earth) have followed the footsteps of their *Divine Master*, the World shall judge. I only acquaint the Reader beforehand, that in the Chronology of these *Reverend Bishops*, I have followed *Dupin*, *Marcel's Chronological Tables*, and *Fleury's History*. 1 ft

1st Pope.

St. *Peter*, first *Vicar* of Christ from *Galilee*, kept his See five years at *Jerusalem*, seven at *Antioch*, and twenty-four at *Rome*; but his Vicegerency had the misfortune to be accompanied with a Schism, for St. *Paul* withstood him in the face. It is much questioned by many Writers, whether St. *Peter* was ever at *Rome*, and it is not clearly proved by the *Romish* Writers that he ever was at that Place: But I shall not here enter into that Debate.

2.

St. *Linus* a *Tuscan* succeeded St. *Peter*, Anno Domini 65, or 70. It is very much questioned if ever there was such a Man.

3.

Cletus a *Roman* appeared next, A. D. 80 or 81; but left no actions behind him, to give us any notion of him.

4.

Clemens Romanus came to the Pontificate, A. D. 93. he wrote the *Apostolick Constitutions*, which have occasioned great disputes in the Church, and when banished to an Island, he furnished a Spring of Water by a Miracle to the Christians that were hewing Marble.

5.

Anacletus an *Athensian* was made Pope, A. D. 102. he ordered Priests not to let their Hair or Beards grow.

6.

6.

Evaristus a *Grecian* succeeded A. D. 112
and ordained that Priests should be honoured
and shaven, and that no Accusation of the
Laity should be received against a *Bishop*.

7.

Alexander a *Roman* succeeded A. D. 121
He ordered that the People should be marry'd
by none but Priests.

8.

Sixtus I. a *Roman* succeeded A. D. 132
He invented Holy-Water, and ordered it to
be blest with Salt, in order to chase away the
rebellious Subjects of Christ, and the Devils
he first brought up the use of Linen Surplices.

9.

Telesphorus a *Grecian* succeeded A. D. 142
He enacted that no Layman should presume
to touch the Garment of a Clergyman.

10.

Higinus a *Grecian* succeeded A. D. 154
Brought in fasting in Lent.

11.

Pius I. of *Acquilia*, succeeded A. D. 158
And found out Chrism.

12.

Anicetus a *Syrian* succeeded A. D. 167
And condemned St. *Polycarp* for wearing long
Hair.

13.

Concordius Soterus succeeded A. D. 179
He decreed all Marriages to be null without
the Benediction of a Priest.

14.

Eleutherius a Grecian succeeded A.D. 179. He did nothing remarkable, only he indulged his Belly, and was a great lover of Sweetbread.

15.

Victor I. an African succeeded A. D. 194. He excommunicated the *Eastern Churches* for not celebrating *Easter*, at the same time when he did.

16.

Zepherinus a Roman, succeeded, A.D. 203 He ordered that the Wine at the Communion should not be consecrated (as before it had been) in Wood or Glass, but in Gold or Silver; also that no Bishop accused by his Patriarch or Metropolitan should be condemn'd but by the Apostolick See.

17.

Calixtus I. a Roman succeeded, A.D. 221. He died soon after of a Fistula.

18.

Urban I. a Roman succeeded, A.D. 226. He invented the form of consecrating Churchyards, and ordained that Lands and Farms must be given to God, but ought to be divided among the Clergy.

19.

Pontien or Calpurnius succeeded, A.D. 233. He ordered Psalms and Matins to be sung in Churches, to drive away the evil Spirits, that troubled poor People in their Graves.

D

20.

20.

Antherus a *Grecian* succeeded A. D. 237. He wrote a Legend.

21.

Fabianus a *Roman* succeeded A.D. 238. He ordered, that Chrism used for Confirmation and Anointing the Sick, should be renewed once a year, and the old be burned.

22.

Cornelius a *Roman*, had a Schism with *Novatian* about succeeding in the See of *Rome* but *Cornelius* carried it: he with Exorcisms and Holy-Water, drove all the Rats out of a Church near *Ravenna*. He was elected A.D. 253.

23.

Lucius I. a *Roman*, was chosen A.D. 255. And ordained that Hereticks should not be re-baptized.

24.

Stephen a *Roman*, was elected A.D. 257. He likewise ordered that Hereticks should not be re-baptized.

25.

Sixtus II. an *Athenian*, came to the See A.D. 260. He invented Copes and other Vestments.

26.

Dionysius I. a Monk was chosen A.D. 261. He allotted to every Minister his own Church Parish and Salary.

27.

Felix I. chosen A. D. 272. He ordered Masses to be sung in Churches for the dead Martyrs.

28

Memoirs of Mr. John Gordon. 27

28.

Eutychanius de Luna, chosen A. D. 275. He ordered all Fruits, especially Beans and Grapes, to be consecrated upon the Altar; he likewise would have Martyrs bury'd in Purple.

29.

Caius from *Dalmatia*, elected A. D. 283. like an honest Pope ordered that no Layman should commence a Law-suit against a Clergyman.

30.

Marcellinus a Roman chosen A. D. 296. He sacrificed to *Hercules*, *Jupiter* and *Saturn* in the Temple of *Vesta*. He afterwards repented of this gross Idolatry.

31.

Marcellus I. a Roman, chosen A. D. 304. He divided *Rome* into twenty Parishes, and was Groom of the Stables to *Maxentius*. He died in Prison.

32.

Eusebius a Grecian, chosen A. D. 309. He ordered that no Bishop should be sued.

33.

Meltiades an African, chosen A. D. 311. He ordained that no Fasts should be kept on *Thursday* or *Sunday*.

34.

Silvester a Roman, chosen A. D. 313. He was the first Pope that wore a Crown of Gold: under his Administration, *Anthony* the Hermit set up the Monastick Course of Life.

D. 2.

35.

35.

Marc a Roman, chosen A.D. 335. He ordered that the *Nicene Creed* should be sung in Churches.

36.

Julius I. a Roman, chosen A.D. 336. He censured the *Eastern Bishops* for calling a Council at *Antioch*, without his leave, and ordered that no Clergyman should plead before a Lay-Judge, or be sentenced by him. He was the first that confirmed the *Athanasian Creed*.

37.

Liberius a Roman, had a Schism with *Felix II.* He was chosen A. D. 352. And was by the Church esteemed as the true Pope, tho' he condemned the *Athanasian Creed*, which his infallible Predecessor had confirmed.

38.

Felix II. a Roman, chosen A.D. 367, by the *Arians*; but he no sooner got hold of *St. Peter's Chair*, than he condemned the Emperor *Constantine*, who was an *Arian*.

39.

Damasus I. a Portuguese, chosen A.D. 357. He made a Schism with *Ursin* for Succession; but he was preferred, tho' an Adulterer, to *Ursin* who was a Heretick; for Heresy in an infallible Chair, is much worse than Adultery.

40.

Anastasius I. a Roman, chosen A.D. 398. He granted a Pardon from Sin for five hundred days,

Memoirs of Mr. John Gordon. 29

days, to any that should say a Prayer of his composing, beginning *Jesu Christe, &c.*

41.

Innocent I. from *Albe*, chosen A.D. 402. He ordered a Fast in the Church every *Saturday*; and he excommunicated the Emperor *Aradius*, and the Empress *Eudoxia* his Wife.

42.

Zozimus a *Grecian*, chosen A. D. 417. He ordain'd the blessing of Wax-Tapers upon *Easter-Eve*, and confirm'd the Decrees of the Council of *Carthage*, or in other words the *Pelagian* Heresy.

43.

Boniface I. a *Roman*, chosen A.D. 418. He had a great dispute with *Eulalius* about the succeeding to the *Roman* See, but *Boniface* carried it. He ordered that no Person, I mean any Layman, should touch the consecrated Pall and Incense; as also that no Servant or Debtor should be admitted amongst the Clergy.

44.

Celestine I. a *Roman*, chosen A. D. 423. He wrote a Letter to the Bishops of *Gaul* concerning the Errors of *Pelagius*; he also was a good Musician.

45.

Sixtus III. a *Roman*, chosen A.D. 432. It is reported he got a Nun with Child. It is agreed he was a wicked Man.

46.

Leo I. a *Roman*, called the Great, chosen A.D. 440. He invented Processions on Saints-days; and Ornaments for their Tombs; he likewise strenuously defended the Council of *Chalcedon*.

47.

Hilarius a *Sardican*, chosen A. D. 461. He built almost fifty new Churches, and invented the Litany.

48.

Simplicius from *Tivoli*, chosen A.D. 467. The *Papish* Writers say that he found the Bones of *Elisha*, the Body of St. *Barnabas*, and the Gospel of St. *Matthew*, written with his own hand; he decreed that no Clergyman should hold a Benefice of a Layman.

49.

Felix III. a *Roman*, chosen A. D. 483. He ordained that Churches should be only consecrated by Bishops.

50.

Gelasius I. an *African*, chosen A. D. 492. He banished the *Manicheans* from *Rome*, and burnt their writings.

51.

Anastasius II. a *Roman*, chosen A. D. 496. He excommunicated the Emperor *Anastasius* for being an *Eutychian*; and he himself was afterwards forsaken by his own Clergy for being one. He died by voiding his Bowels in a Privy-house.

52.

52.

Symmachus, a *Sardican*, was chosen A. D. 498. by the assistance of an hundred and twenty *Bishops*, with their Clergy, in arms ; and got the day from *Laurence* and *Peter*, who likewise pretended to be lawful Popes.

53.

Hormisdas was chosen A. D. 514. He left behind him many natural Children ; and amongst the rest, *Silverius*, who was afterwards Pope.

54.

John I. a *Tuscan*, was chosen A. D. 522. He was a hearty friend to the *Arians* ; and died in prison.

55.

Felix IV. from *Samos*, chosen A. D. 526. He divided the Chancel from the Church, for the benefit of the Clergy : and he's said to have first invented *Extreme Unction*.

56.

Boniface II. a *Roman*, was chosen A. D. 530. He opposed *Dioscorus*, his Antagonist, a *Schismatic*, tho' he himself had been an *Arian*, but he recanted.

57.

John II. a *Roman*, was chosen A. D. 531. He was a great Projector.

58.

Agapetus I. a *Roman*, was chosen A. D. 535. He was a great Friend to *Theodatus*, who murdered that Miracle of the Age, *Amalatheia*, Queen of the *Goths*.

59.

59.

Silverius, an *Italian*, was chosen A. D. 536. He was a natural Son to *Hormisda*, and a Heretick : he made a Schism with *Vigilius* about the Popedom.

60.

Vigilius, a *Roman*, was chosen A. D. 540. He was guilty of Perjury ; for he promised to the Empress, that he would receive *Theodosius*, *Anthimius*, and *Severus*, into his Communion, if she would make him Pope : But no sooner was he made Pope, by her means, and *Belisarius*, whom she employ'd, than he revoked the Approbation which he had given of the Doctrine of *Anthimius*, &c.

61.

Pelagius I. a *Roman*, was chosen A. D. 555. He poisoned *Vigilius* ; and decreed that the Secular Arm ought to be called in to suppress Hereticks and Schismatics.

62.

John III. a *Roman*, was chosen A. D. 559. He established the Custom of worshipping the Bones of Saints.

63.

Benedict I. a *Roman*, was chosen A. D. 572. He died of Grief.

64.

Pelagius II. a *Roman*, was chosen A. D. 577. He disputed with the Bishop of *Constantinople* about the Resurrection of the Body.

65.

Gregory I. called the Great, a *Roman*, was chosen A. D. 590. He invented Purgatory, the Invocation of Saints, Lustrations on the Purification of the Virgin *Mary*, Stations and Pilgrimages ; and caused all Priests to put away their Wives : But he soon condemned this infallible Decree, when upon draining one Fish-pond, he found the Heads of some thousands of Infants there.

66.

Sabinianus, from *Verteria*, was chosen A. D. 604. He opposed all that his infallible Predecessor had done ; and was torn in pieces by the People of *Rome*, for keeping a vast hoard of Corn in a time of Famine.

67.

Boniface III. a *Roman*, was chosen A. D. 605. He obtained the Title of Universal Bishop, from the Usurper *Phocas*, upon his approving and confirming his Title ; and he began to use the modest Phrase of *Volumus* & *Jubemus*.

68.

Boniface IV. from *Valeria*, was chosen A. D. 606. He joined with *Phocas*, as his Predecessor had done, and thereby obtained great Privileges.

69.

Deodatus, a *Roman*, was chosen A. D. 614. He made a Law, that no Woman should marry a Man, whose Father had been her God-

God-father, as being too near a Relation
70.

Boniface V. a *Neapolitan*, was chosen A.D. 617. He made the Church an Asylum for the greatest Villanies, by protecting Thieves &c. that should take Sanctuary in any Church or Chapel.

71.

Honorius I. an *Italian*, was chosen A.D. 625. He was a *Monothelite* Heretick, and stand condemned as such by Pope *Agatho*, by the sixth, seventh and eighth General Councils and as such was excommunicated by *Leo II.*

72.

Severinus, a *Roman*, was chosen A.D. 638. He was a pious, charitable Man, but a bad Pope; for he did nothing to enlarge the Power of the Church, but even permitted Treasures to be sacrilegiously diminished.

73.

John IV. from *Dalmatia*, was chosen A.D. 639. He called a Council at *Rome*, in which he caused the Exposition of Faith of the Emperor *Heraclius*, to be condemned; and composed an Apology to justify the Memoirs of his Predecessor *Honorius*.

74.

Theodorus I. a *Grecian*, was chosen A.D. 649. He took the Bones of *St. Primus* and *St. Fellucanus* out of their Graves, set them in Silver, and left them in *St. Stephen's Chapel*, to be worshipped by all good Catholics.

75.

Martinus I. a Tuscan, was chosen A. D. 649. *Olympius* being sent to the Church, was struck blind, just in the instant when he was going to execute his Orders. This Man ordered Priests to have their Heads shaved.

76.

Eugenius I. a Roman, was chosen A. D. 654. He did so little to augment the Power of the Church, that he does not deserve the Name of Vicegerent: This sad Man ordered that Bishops should have Prisons to confine disorderly Priests, which the Clergy would have only to be for the Laity.

77.

Vitalianus, from *Segnia*, was chosen A. D. 655. He was the first that introduced Organs into the Church, as a mechanical Help to internal Devotion, lest Men should pray without Intention of Heart.

78.

Deodatus II. a Roman, was chosen A. D. 669. He built Churches, and introduced the Custom of fasting upon Fish in Lent.

79.

Domnus I. a Roman, was chosen A. D. 676. He paved *St. Peter's* Porch with Marble, and wished he could have done it with the Skulls of Hereticks.

80.

Agatho, a Sicilian, was chosen A. D. 678. He ordained that the Decrees of all Popes should

should be received as if they were uttered by St. Peter's own mouth.

81.

Leo II. a Sicilian, was chosen A. D. 682. He set the Church-Service to Musick.

82.

Benedict II. a Roman, was chosen A. D. 684. He obtained of the Emperor, that Popes should be chosen by the Clergy, without needing his Confirmation. He first assumed the Title of Christ's Vicegerent.

83.

John V. an Antiochian, was chosen A. D. 685. He was famous for writing a Book concerning the Dignity of the Pall.

84.

Conon, from *Thracia*, was chosen A. D. 686. He poisoned himself, being, as some affirm, distracted.

85.

Sergius I. from Ancyra, was chosen A. D. 687. His true Name was *Bocco di Porco*, or *Swine-snout*; but not liking his Name, he introduced the Custom of the Popes changing their Names; which has continued since: he was a profligate Creature.

86.

John VI. a Grecian, was elected A. D. 701. He repaired three Churches.

87.

John VII. a Grecian, was chosen A. D. 705. He refused to call a Synod to settle some points

points

Points
ly beliSifi
707.
his ElCon
708.
peror
Arch
Powe
This
to beGr
He ra
Leo
ChurGr
He n
ry, aZa
He e
Here
podesSte
He w

Ste

Memoirs of Mr. John Gordon. 37

Points of Faith then in Dispute. It is commonly believed that he was a Bastard of *John VI.*

88.

Sisinnius, from *Antioch*, was chosen A. D. 707. He died of the Gout, twenty Days after his Election.

89.

Constantine, a *Syrian*, was chosen A. D. 708. He prevailed with *Theodoret*, the Emperor's Admiral in *Italy*, to seize upon the Archbishop of *Ravenna*, for denying the Power of the Chair, and to burn out his Eyes. This was the first Pope that offered his Feet to be kissed.

90.

Gregory II. a *Roman*, was chosen A. D. 714. He raised a Rebellion against the Emperor *Leo Isaurus*, because he caused Images in Churches to be pulled down.

91.

Gregory III. a *Syrian*, was chosen A. D. 731. He made a golden Image of the Virgin *Mary*, and ordered it to be revered.

92.

Zachary I. a *Grecian*, was chosen A. D. 741. He excommunicated *Virgilius* as a detestable Heretick, for asserting that there were Antipodes.

93.

Stephen II. a *Roman*, was chosen A. D. 752. He was Pope only for three Days.

94.

Stephen III. a *Roman*, was chosen A. D. 752.

E

He

He was the first that was carried upon Men's shoulders.

95.

Paul I. a Roman, was chosen A.D. 757. He had a great Contest with *Theophilus* and *Constantine*, about succeeding, and had the Victory; he wrote a Book in defence of Images, and calls it, *The Layman's Kalendar*.

96.

Stephen IV. a Sicilian, was chosen A.D. 767. He assembled a Council at *Rome* to assert the Honour of Images, against the *Iconoclasts*, or Image-breakers.

97.

Adrian I. a Roman, was chosen A.D. 772. He established Image-worship at the second Council of *Nice*; and covered the poor Fisherman, *St. Peter*, with Gold, and added *Spoleto* and *Beneventum* to his Patrimony.

98.

Leo III. a Roman, was chosen A.D. 795. He was set upon by the Nephews of *Adrian* his Predecessor, who not only whipped him Breech, but also plucked out his Eyes, and his Tongue; which, it's reported, were all by a Miracle restored to him next Day, that he pronounced Sentence on those that did it, and saw them executed.

99.

Stephen V. a Roman, was chosen A.D. 816. He lived infallible but four Months, and afterwards was deposed.

Memoirs of Mr. John Gordon. 39

100.

Paschal I. a *Roman*, was chosen A.D. 817. He joined in an Assassination-Plot, in which many of the Emperor *Lexvis's* Men were murdered in the Lateran: He first founded the College of Cardinals, who were at first but Parish-Priests in *Rome*, but soon became Mates for Kings.

101.

Eugenius II. a *Roman*, was chosen A.D. 824. *Zinius* endeavoured to transplant him, but *Eugenius* is our Man; for he excommunicated all that did not own him as such.

102.

Valentine, a *Roman*, was chosen A.D. 827. He was choaked with a Fish-bone, forty Days after his Election: he was too good a Man to be a good Pope.

103.

Gregory IV. a *Roman*, created 825. He instituted the Feast of All-Saints.

104.

Sergius II. a *Roman*, was chosen A.D. 843. He removed the Bones of a great many Saints to better Graves.

105.

Leo IV. a *Roman*, was chosen A. D. 847. He introduced *Peter's Pence*.*

* Those who are of opinion that there was a Pope *Joan*, place her at this *Epocha*. They pretend she was an *English Woman*, *Gilberta* by Name; and being disguised in Man's Apparel, travelled to *Athens* with her Lover, and became so famous afterwards for Learning,

106.

Benedict III. a Roman, was chosen A.D. 855. He had a great Dispute with *Anastasius* about Succession ; but *Benedict* was preferred : he ordered himself to be buried before St. Peter's Threshold, an Honour St. Peter had never received from any Pope before.

107.

Nicholas I. a Roman, was chosen A.D. 859. He introduced the Custom of praying in the *Latin Tongue*.

108.

Adrian II. a Roman, was chosen A.D. 867. He was put into the Chair by a Faction at Rome, and then excommunicated the Emperor for not owning him immediately.

109.

John VIII. a Roman, was chosen A.D. 872. He took into his head to dispose of Crowns, and anointed *Lewis* Emperor ; for which he was forced to fly ; and afterwards to retain the Chair, submitted to *Charles III.* and anointed him Emperor.

110.

Martin II. a Frenchman, was chosen A.D.

882.

that she was chosen Pope : She is said to have been Pope for one Year and six Months and four Days ; and that she fell into Labour near the *Colossean Theatre* and brought forth a Child, and died at that very time. This hath occasioned a Report, that succeeding Popes were placed in a Porphyry Chair, with a Hole at the Bottom, and immediately after their Election, their Genitals were to be searched by the youngest Deacon.

Memoirs of Mr. John Gordon. 41.

882. He was given to Sorcery ; but as long as he abstained from Heresy, he was a good Vicegerent.

111.

Adrian III. a *Roman*, was chosen A.D. 884. He by a Decree deprived the Emperor of that Right, which they had always claimed and enjoyed, of electing the Popes.

112.

Stephen VI. a *Roman*, was chosen A.D. 886. He was a great Gamester ; and also favoured Witches and Adulterers.

113.

Formosus, a *Roman*, was chosen A.D. 891. He obtained the Chair by Bribery, and by force obliged his Rival to fly out of *Italy* ; I mean *Sergius*.

114.

Boniface VI. a *Tuscan*, was chosen A.D. 896. Cardinal *Baronius* says, that this Man was not Canonically chosen ; and if that be so, the uninterrupted Succession must be given up.

115.

Stephen VII. a *Roman*, was chosen A.D. 896. He dug up the Body of his Predecessor *Formosus*, to try him for Heresy ; and having convicted his Infallibility, cut off the three Fingers of his Right Hand, wherewith he used to give Blessing and consecrate ; and afterwards he cast his Body into the *Tiber*.

116.

Romanus, from *Galesia*, was chosen A.D.

900. He condemned his infallible Predecessor for his Barbarity to *Formosus*.

117.

Theodorus II. a Roman, was chosen A. D. 900. He restored all the Decrees of *Formosus* which *Stephen* had abrogated: Which of their Infallibilities was in an Error, I shall not here determine.

118.

John IX. a Roman, was chosen A. D. 901. He called a Council to condemn all *Stephen's* Decrees.

119.

Benedict IV. a Roman, was chosen A. D. 905. He was an indolent Man, and was only Pope for five Months.

The Church of *Rome* was at this Time without any Vicegerent for four Years; which was a very melancholy thing.

120.

Leo V. from *Ardea*, was chosen A. D. 907. After he had governed the Church forty Days, he was un-poped by *Christopher*; upon which the poor Man broke his heart and died.

121.

Christopher, a Roman, was chosen A. D. 907. He un-poped his Predecessor.

122.

Sergius III. a Roman, was elected A. D. 908. He unpoped *Christopher* his Predecessor, kept *Mariosa*, *Theodorus's* Daughter, as his Whore; and instituted the bearing of Candles at the Feast of the Purification, which from thence has been called *Candle-mass-Day*.

123.

Memoirs of Mr. John Gordon. 43

123.

Anastasius III. a *Roman*, was chosen A.D. 910. He was a quiet Man, and did nothing remarkable either good or bad, during his whole Pontificate.

124.

Landon a *Sabin*, was chosen A. D. 912, by the interest of the Emperor *Anastasius*. 'Tis said that he was an Admirer of Salt-fish and Eggs, and very famous for Fasting.

125.

John X. a *Roman*, was chosen A. D. 912. He was the Bastard of *Sergius*, and very well versed in War.

126.

Leo VI. a *Roman*, was chosen A. D. 928. He was cast into Prison, at the end of six Months; he died of Grief, some say of Poison.

127.

Stephen VIII. a *Roman*, was chosen A.D. 929. He was a peaceable Man, and did nothing for the good of the Church.

128.

John XI. a *Sabin*, was chosen A. D. 931. another of *Sergius's* Bastards; he was a great friend to Relicks, and was accused of poisoning *Leo* and *Stephen* his Predecessors; and being caught in Adultery, was mortally wounded (of which Wound he soon after died) by an impudent Layman, who called himself the Husband to his Holiness's Mistress.

129.

129.

Leo VII. a *Roman*, was chosen, A. D. 936. He was a great Patron of Monks and Friars.

130.

Stephen IX. a *German*, was chosen A. D. 939. He was all his life-time busy'd in Civil Wars.

131.

Marinus II. a *Roman*, was chosen A. D. 943. Some Writers call him *Martin III*. He made Peace between the contending Princes *Hugh* and *Alberick*.

132.

Agapetus II. a *Roman*, was chosen A. D. 946. He was the first that instituted Musick at Vespers.

133.

John XII. a *Roman*, was chosen A. D. 955. He was accused in a Synod before the Emperor *Otho*, for having put out the Eyes of some of his Cardinals, for plucking out the Tongues, cutting off the Noses, Hands, Feet and Fingers, &c. And he not appearing to answer to these Crimes, was deposed, and *Leo* put in his stead; but no sooner was the Emperor gone from Rome, than *John* returned, drove *Leo* out, and repossessed the Chair; in which he continued to act, till being caught in Bed with another Man's Wife, he was, as his Predecessor *John XI* slain by the Husband in the very Act.

134.

Benedict V. a *Roman*, was elected A. D. 964. He, like a true Pope, called for assistance from the secular Arm, which seized upon his Rival *Leo VIII.* and made him end his days in a Prison.

135.

John XIII. a *Roman*, was elected A. D. 965. He invented the blessing and baptizing of Bells; which before his time were unhallowed things.

136.

Demnus II. a *Roman*, was elected A. D. 972. He was a lazy Pope and a great Eater, which is all that we hear of his Holiness.

137.

Benedict VI. a *Roman*, was elected A. D. 974. He was imprisoned, and afterwards strangled in Prison, which *Platina* affirms was too gentle a Death for him.

138.

Boniface VII. a *Roman*, was elected A. D. 974. He came to the Popedom by two Murders, that of *Benedict*, and that of *John* a Deacon who opposed him, whose Eyes he first plucked out, and then killed him. But alas! this Vicegerent stole all the Church-Treasure.

139.

Benedict VII. a *Roman*, was elected A. D. 975. He lived a whole Lent upon *Almonds*, *Raisins* and *Milk*.

140.

John XIV. from *Pavia*, was chosen A. D. 984. He died in a Goal for want of Necerfaries, having been thrown into that place by the People of *Rome*, whom he had moft violently oppreffed.

141.

John XV. a *Roman*, was chosen A. D. 985. He fold the Church-plate and Jewels to enrich his Kindred, whose example hath been often followed fince.

142.

Gregory V. a *Saxon*, was chosen A. D. 996. He had a conteft with *John XVI.* about the *Papacy*; he invented the ringing of the little Bell before Maff.

143.

Silvefter II. from *Gascony*, was elected A. D. 999. He was a great Necromancer, he fet up a brazen Head which he confulted, as many have done fince.

144.

John XVI. a *Roman*, was chosen A. D. 1003. He is looked upon by many as no Pope at all; he is faid to have been a fkilful Magician.

145.

John XVII. or *XIX.* a *Roman*, was chosen A. D. 1003. Till his time the People of *Rome* always chofe the Pope; but this Man took that privilege out of their hands, and placed

M

placed
fince c

Serg

1009.

his Clo

firft V

consec

Ben

He wa

mium

ried, a

Plagu

Job

A. D.

he nev

ordain

might

Joan,

Viceger

Ben

A. D.

III. al

was a

Gre

1044.

Memoirs of Mr. John Gordon. 47

placed it in the Clergy, in whom it has ever since continued to be *Jure Divino*.

146.

Sergius IV. a *Roman*, was elected A. D. 1009. He was a *Pythagorean*, and forbid all his Clergy the eating of Beans. He was the first *Vicegerent* of the *Prince of Peace* that consecrated *Swords*.

147.

Benedict VIII. was chosen A. D. 1012. He was from *Tusculum*, and wrote an *Encomium* on the *Monastick Life*. He was married, and he and his Family died of the *Plague*.

148.

John XX. from *Tusculum*, was elected A. D. 1024. *Platina* and others affirm that he never was in Holy Orders, but since he ordained Bishops, Priests, or Deacons, we might as well give into the Story of *Pope Joan*, as allow this Man to have been a *Lay-Vicegerent*.

149.

Benedict IX. from *Tusculum*, was chosen A. D. 1033. He contended with *Silvester III.* about the *Succeſſion*, and gained it. He was a *Sorcerer*.

150.

Gregory VI. a *Roman*, was chosen A. D. 1044. He was an *Usurer*.

151.

151.

Clement II. a *Saxon*, was chosen A. D. 1046. He did nothing remarkable besides making all the People in *Rome* perjure themselves, a thing too often practis'd by Clergymen.

152.

Damasus II. a *Bavarian*, was chosen A. D. 1047. He poison'd his Predecessor, and enjoy'd the Chair but three and twenty days after.

153.

Leo IX. from *Alsace*, was chosen A. D. 1048. He invented the useful Doctrine of Transubstantiation; and to make the Absurdity be digested, gave out that Christ and he had many personal Conversations.

154.

Victor II. from *Sonabia*, was chosen A. D. 1054. He excommunicated many of his Clergy for Fornication; by whom he was poisoned as a Tyrannical Vicegerent.

155.

Stephen X. from *Lorrain*, was chosen A. D. 1057. He contended with *Benedict* for the Chair, but *Stephen* is our Man; for he sentenced a Man to death, for saying St. Peter did not die at *Rome*.

156.

Nicholas II. a *Florentine*, was chosen A. D. 1058. He excommunicated and persecuted all those that deny'd Transubstantiation, and made *Berengarius* recant his Opinion.

which

Memoirs of Mr. John Gordon. 49

which were the same Tenets the Protestants in England now hold.

157.

Alexander II. from *Milan*, was chosen A.D. 1061. He got the Chair from his Opponent *Honorius II.* and like a true Head of the Church deprived all Laicks of the Right of Investiture to sacred Functions.

158.

Gregory VII. from *Savoy*, was chosen A.D. 1073. He got the better of *Clement III.* who pretended to the Chair, and he excommunicated *Henry III.* and made him wait bare-headed and barefoot three days before he would re-admit him into the Church.

159.

Victor III. from *Beneventum*, was chosen A.D. 1085. He got the better of his Antagonist *Clement III.* and excommunicated *Henry III.* as his Predecessor had done, and was poisoned in a Chalice for his pains.

160.

Urban II. a *Frenchman*, was chosen A.D. 1087. He made a Decree that no Layman should give an Ecclesiastical Benefice; and from his quarrelsome Temper was nicknamed *Turbanus*

161.

Paschal II. a *Tuscan*, was chosen A.D. 1099. He got the better of *Guibert*, *Alberto*, *d'Attella*, *Frederick*, *Maginulphus*, his Opponents for the Chair; he was a Creature

F

of

of *Gregory VII.* He made a League with the Emperor *Henry IV.* and confirmed it with the most solemn Oaths ; but no sooner was the Emperor gone out of *Italy*, than he revoked all he had done, and excommunicated him ; nay, and made him wait at his Door barefoot, before he would recall the Excommunication.

162.

Gelasius II. from *Cajetta* was chosen A. D. 1117. He got the better of *Gregory VIII.* his Adversary for the Chair ; to his Piety we owe the foundation of the *Knights-Templars.*

163.

Calistus II. from *Burgundy*, was chosen A. D. 1119. He declared it was Adultery for a Bishop to forsake his See.

164.

Honorius II. from *Imolat*, was elected A. D. 1124. He got the better of *Celestine II.* his Antagonist for the Chair ; he put to death *Arnulfus*, a Preacher in those times, for inveighing against the Pride and the usurped Power of the *Romish Church.*

165.

Innocent II. a *Roman*, was chosen A. D. 1130. He got the better of *Anacletus II.* and *Victor IV.* who pretended to the Popedom as well as he. It was ordered by him, that no Layman should presume ever to lay violent hands on a Clergyman.

Memoirs of Mr. John Gordon. 51

166.

Celestine II. a *Tuscan*, was chosen A. D. 1143. He was the first Inventor of that Christian Method of cursing by Bell, Book and Candle.

167.

Lucius II. from *Boulogne*, was chosen A. D. 1144. He brought up the Orthodox Custom of eating Pancakes and Fritters on *Shrove-Tuesday*.

168.

Eugenius III. from *Pisa*, was chosen A. D. 1145. He repaired seven Churches.

169.

Anastasius IV. a *Roman*, was chosen A. D. 1153. He converted the *Panttheon*, where the *Heathen* Deities were worshipp'd, into the *Maria Rotunda*, where *Popish* Saints are prayed to.

170.

Adrian IV. an *Englishman*, some say a Beggar at *St. Albans*, was chosen A. D. 1155. When he came to be Pope, he, to try how he could ride, made the Emperor hold his Stirrup; after which he excommunicated him, because he would not hold the *Empire* as a *Fief* or *Tributary* to the *Pope*: he absolved all the Subjects of *William King* of *Sicily* from their Allegiance, and in a word he was a true friend to the Church.

171.

Alexander III. from *Siena*, was chosen A.D. 1159, got the better of *Victor IV.* and *Paschal III.* who aimed to share with him in the Chair of *St. Peter*. He trod on the Emperor *Frederick's* Head, saying, *Super aspidem & basiliscum ambulabis*. The Emperor, as if he had been tutored, answered, *Non tibi, sed Petro*; that is, you cannot pretend to that Power, tho' *Peter* might. To which the Pope reply'd, *Et mihi & Petro*; the same Powers are lodged in me, as were in *Peter*.

172.

Lucius III. from *Lucque*, was chosen A.D. 1181. He attempted to abolish the whole Constitution at *Rome*, and bring it into subjection to himself; in which he succeeded so far, as to destroy the whole Consular Power.

173.

Urban III. a *Milanese*, was chosen A.D. 1185. He was a great Encourager of the Holy War. He died of a fright.

174.

Gregory VIII. from *Benevento*, was chosen A.D. 1187. He was Pope two Months, and sick all the time: whether Infallibility did not agree with his Constitution, or what else ailed him, I cannot tell.

175.

Clement III. a *Roman*, was elected A.D. 1187. He pardoned all Sins that were committed by any, that should afterwards die in the

the H
Danes
Clergy

Cele
1191.
upon
kicked
by me

Inn
A. D.
peror
land
firmed
Confe

Hon
1216.
Engin
sed w
cal W
numb
Doctr
then a
nation

Gr
A. D.
tron
was r
not in

Memoirs of Mr. John Gordon. 53

the Holy Wars ; he excommunicated the Danes for maintaining the Marriage of their Clergy.

176.

Celestine III. a Roman, was chosen A. D. 1191. He first with his Feet put the Crown upon the Emperor *Otho's* Head, and then kicked it off, saying, *Per me regnant Reges*, by me Kings reign.

177.

Innocent III. from *Anagnia*, was chosen A. D. 1198. He excommunicated the Emperor *Otho IV.* and made *King John of England* hold his Crown Tributary, and confirmed that political Doctrine of Auricular Confession.

178.

Honorius III. a Roman, was chosen A. D. 1216. *St. Dominick* by his instigation set the Engines of this World at work, and practised wholesome Severities against the Heretical *Waldenses* and *Albigenses* ; of whom a vast number suffer'd for believing what is now the Doctrine of the *Protestant Churches*, but was then a damnable Heresy : the last Determination of the Church being against it.

179.

Gregory IX. from *Anagnia*, was chosen A. D. 1227. He excommunicated his Patron *Frederick II.* by whose means alone he was made Pope, to shew that Gratitude cannot influence the Church in favour of a Man

F 3

that

that opposes their Power. However, to shew that there is a way of influencing the Church; tho' not by Gratitude, he absolved the Emperor upon payment of one hundred and twenty Ounces of Gold.

180.

Celestine IV. a *Milanese*, was chosen A. D. 1241. He died of Poison eighteen days after his Election, almost before he knew that he was infallible.

181.

Innocent IV. a *Genoese*, was chosen A. D. 1241. He persecuted *Robert Grossthead*, Bishop of *Lincoln*, for calling him Antichrist. He first directed the Cardinals, to wear *Red-Hats*, which Protestants say was a certain token that they belonged to the Scarlet Whore.

182.

Alexander IV. from *Anagnia*, was chosen A. D. 1254. He declared all the *Saracens* were in a state of Damnation; and not finding they fought the worse, died of Grief.

183.

Urban IV. from *Troy*, was chosen A. D. 1261. He excommunicated *Mainfroy* King of *Sicily*, and publish'd a *Croisade* against him, pronouncing a great number of *Pardons* and *Benedictions* to those of his Subjects that should either dethrone or kill him.

184

Memoirs of Mr. John Gordon. 55

184.

Clement IV. from *St. Giles* upon the *Rhone*, was chosen A.D. 1264. He was first a Soldier, then a Lawyer, and last of all Pope. After this, the See of *Rome* was vacant two Years.

185.

Gregory X. from *Plaisance*, was chosen A.D. 1270. He exacted of all the Clergy a tenth Part of their Livings towards the Charge of the holy War ; but no occasion happening, he applied it all to his own private use.

186.

Innocent V. from *Lombardy*, was chosen A.D. 1276. He was the first that kept a solemn Coronation.

187.

Adrian V. from *Genoa*, was chosen A.D. 1276. He died 36 Days after he was elected.

188.

John XXI. a *Portuguese*, was chosen A.D. 1276. He was a very good Physician, and an expert Astrologer ; notwithstanding these great helps, *Platina* affirms he acted very foolishly.

189.

Nicholas III. a *Roman*, was chosen A.D. 1277. He was the real Author of that terrible Severity to the *French*, in *Sicily*, known by the Name of the *Sicilian Vespers* ; whereby the *Sicilians*, at the Pope's Instigation, on a Sunday Evening, destroyed the *French*, who were then in possession of that Island.

190.

190.

Martin IV. from *Tours*, was chosen A. D. 1280. He acted the real part of a Vicegerent ; for when the Ambassadors of *Palermo*, kneeling, repeated thrice these words, *Thou that takest away the Sins of the World, have mercy on us* ; which Address his Holiness received very graciously : he kept for many Years a Concubine of his Predecessor *Nicholas's*.

191.

Honorius IV. a *Roman*, was chosen A. D. 1285. He excommunicated *Peter*, King of *Arragon*, and his Son.

192.

Nicholas IV. from *Ascoly*, was chosen A. D. 1289. He made himself Mediator to all the Princes of *Europe*, and would have sent them all santering into the holy Wars.

193.

Celestine V. from *Sernia*, was chosen A. D. 1292. He was too simple, and too honest a Man to do much service to the Church ; he, the same Year he was elected Pope, left the infallible Chair, and afterwards led a private Life.

194.

Boniface VIII. from *Anagnia*, was chosen A. D. 1292. He made amends for the unactive Spirit of his Predecessor ; and invented the Market for Indulgences, and for every hundred Years founded a Jubilee, at which

time
their
Chur
conv
Muro
a sec
comm
had a

Be
was P

Cle

1304.

at Ro
Avigne
for sev
that fi

Aft

two Y

Job

1316.

pretenc
Monk
taught
that his
live.

Passage
this Wo
ought
he like
the Ext

Memoirs of Mr. John Gordon. 57

time every Man's Sins were forgiven, upon their visiting *St. Peter* and *St. Paul*, at their Churches in *Rome*. *Philip* King of *France* convicted him in open Parliament, of *Simony*, *Murder*, *Usury*, and *Adultery*; as also of a secret League with the *Saracens*: he excommunicated this King for his pains, but had afterwards occasion to repent it.

195.

Benedict X. was chosen A. D. 1303. He was poisoned for his Probity.

196.

Clement V. a *Gascoigne*, was chosen A. D. 1304. He did not care for *St. Peter's* Chair at *Rome*, but came to *France*, and lived at *Avignon*; where his Successors also remained for seventy Years after him: he was the first that fixed a standing Price upon Indulgences.

After him the infallible Chair was vacant two Years and three Months.

197.

John XXII. from *Cabors*, was chosen A. D. 1316. He opposed valiantly *Nicholas V.* who pretended to the Chair; he caused *Peter*, a Monk, and many of his Followers, (who taught that Christ had no property, and also that his Disciples had none) to be burned alive. He was also of opinion, that in that Passage of Scripture, *my Kingdom is not of this World*, the word *not* was spurious, and ought not to remain in any Orthodox Bible: he likewise composed what the *Romanists* call the *Extravagant Constitutions*.

198.

198.

Benedict XI. from *Tolouse*, was chosen, A. D. 1333. He excommunicated the Emperor *Lewis*, and gave away all his Dominions in *Italy*.

199.

Clement VI. a *Limousin*, was chosen A. D. 1342. He ordered the Jubilee to be kept every fifty years, the hundred years Market coming round too seldom for the Church's benefit.

200.

Innocent VI. a *Limousin*, was chosen A. D. 1352. He burned *Johannes de Rupe Scissa*, for pretending to assert that the Scripture might be interpreted by a private Judgment.

201.

Urban V. a *Limousin*, was chosen A. D. 1362. He excommunicated *Barnabon King of Milan*, for denying his Infallibility. He was a great stickler for the privileges of the Holy Church, and confirmed the Order of *St. Bridget*.

202.

Gregory XI. a *Limousin*, was chosen A. D. 1370. He never lived at *Rome*, till upon his suspending a Bishop for Non-Residence, he was asked how he could punish a fault he committed himself?

203.

Urban VI. a *Neapolitan*, was chosen A. D. 1378. He opposed *Clement VII.* his Antagonist

Memoirs of Mr. John Gordon. 39

tagonist, and took five of the Cardinals that had voted against him, and putting them into Sacks, threw them into the Sea.

204.

Boniface IX. a *Neapolitan*, was chosen A.D. 1389. He pretending to be real Pope while *Benedict XIII.* lived at *Avignon*, seized a Priest at the head of a considerable Number of Priests in white Garments, and suspecting he had a design of making himself Pope, ordered him to be burnt alive.

205.

Innocent VII. from *Sulmo*, was chosen A.D. 1404. Whilst *Benedict XIII.* lived at *Avignon*, he was at *Rome*; but upon being reproached by the *Roman* Citizens for breach of his Oath, he ordered eleven of them to be immediately beheaded, saying, that was the only way to remove Schism and Sedition.

206.

Gregory XII. a *Venetian*, was chosen A. D. 1406. He did nothing of consequence, except excommunicating his Opponent *Gregory XIII.* which he did in order to make him a Heretick, and so to render void the oath which he had made to him, that if he were chosen Pope he would resign to him; *Sed fides cum Hereticis non est servanda.*

207.

Alexander V. otherwise called *Peter of Candice*, was chosen A. D. 1409. He opposed with all his might *Benedict XIII.* He deposed

sed *Ladislaus* King of *Naples*, and gave his Kingdom away to *Lewis* of *Anjou*.

208.

John XXIII. a *Neapolitan*, was chosen A.D. 1410. He was deposed by the Council of *Constance*, as a Drunkard, an Incestuous Person, a Pedler of Pardons, and an Infidel: In the same Council *Benedict* was likewise deposed; one of the Resolutions of the Council was, that a General Council legally summoned, was invested with the supreme Authority next to *Jesus Christ*. Then it was, that Infallibility was placed in a General Council.

209.

Martin V. a *Roman*, was chosen A.D. 1415. He opposed *Clement VIII.* who abdicated the Popedom soon after he had obtained it; but *Martin*, like a wise Man, thought fit to dismiss the Council, upon its being proposed there to consider of a Reformation of Manners amongst the Clergy. This was the good Pope that condemned *Wickliffe*, and effectually quelled those Disturbers of the Church's Unity, *John Hus* and *Jerome* of *Prague*, by the help of the Engines of Fire and Faggot.

210.

Eugenius IV. a *Venetian*, was chosen A.D. 1431. He opposed *Felix IV.* his Antagonist; but he, tho' under the Title of the Vicegerent to the Prince of Peace, was, during his whole Popedom, engaged in a War

211

Memoirs of Mr. John Gordon. 61

211.

Nicholas V. from *Sarzane*, was chosen A.D. 1447. He gave an Indulgence to a Friend of his, to go to a Sorcerer for the recovery of stolen Goods.

212.

Calistus III. a *Spaniard*, was chosen A. D. 1455. He canonized *Vincent Ferrier* a notorious Wizard.

213.

Pius II. from *Siena*, was chosen A.D. 1458. He was a quiet Man and of no use to the Church, which stands in need of active and enterprizing Genius's.

214.

Paul II. a *Venetian*, was chosen A.D. 1464. He said that all Laws, both Divine and Human, were lodged in his Breast; and decreed all Learning to be Heresy.

215.

Sixtus IV. from *Savone*, was chosen A. D. 1484. He murdered one of the Princes of the *Medici* Family, by hired Assassins whilst he was at Mass; and permitted publick Bawdy-houses to be kept in *Rome*, upon their paying him certain Fines, and brought in the use of Beads.

216.

Innocent VIII. from *Genoa*, was chosen A. D. 1484. He collected a vast Sum of Money for a War against the *Turks*, and employed it all in a War with the King of
G Naples,

Naples, who was a Christian; he was much given to Excesses in Drinking and Venerly.

217.

Alexander VI. from *Valentia* in *Spain*, was elected A.D. 1492. He obtained the Popedom by nothing but Bribery: It is said, that he was poisoned by a mistake with the very Dose, which his Son had prepared for a rich Cardinal that supped with him. He very frankly owned all his Bastards, which were not few; he was accused of Incest with his own Sister, and of having entered into a compact with the Devil.

218.

Pius III. of *Sienna*, was chosen A. D. 1503. He was poisoned twenty-six days after he was elected.

219.

Julius II. from *Genoa*, was chosen A. D. 1503. He was a true Member of the Church Militant, for he never was out of a War all his Life-time. It is said, that he Sodomitically ravished two noble *Venetian* Youths, had two Bastards, and died of a Fever at seventy years of Age.

220.

Leo X. a *Florentine*, was chosen A. D. 1513. He sold Pardons at very reasonable Rates; and some Protestant Writers do affirm, that they heard him say, that the

Gos

M
Gosp
Fable
those
ter's
for d

Aa
1521
fallib
Sink
recko

CL
A. D.
made
did a
with
taken
taken
set a
He in
was c
it to b
Barna

Par
endea
he cal
second
there,
he affe
ber 15

Memoirs of Mr. John Gordon. 63

Gospels may more properly be called the Fables of Christ. He gave Indulgences to those who contributed, for building *St. Peter's* at *Rome*; and excommunicated *Lutker* for disobedience.

221.

Adrian VI. a *Hollander*, was chosen A. D. 1521. He acknowledged that he himself was fallible, and that the Church of *Rome* was a Sink of Vices: upon this account some will reckon him the worst of all the Successors.

222.

Clement VII. a *Florentine*, was chosen A. D. 1523. In his time the Protestants made a considerable figure in *Germany*; he did all he could to oppose them. He differ'd with the *Emperor Charles V.* When *Rome* was taken twice by the *Colonna's*, the Pope was taken prisoner at *St. Angelo*, but afterwards set at liberty upon very hard Conditions. He intended to call an Universal Council, but was cut off by Death before he could bring it to bear. He confirmed the Order of the *Barnabites*.

223.

Paul III. a *Roman*, was chosen A. D. 1534. He endeavoured by all means to oppose *Lutber*; he called a General Council at *Mantua*, the second of *June* 1536, but no person coming there, he prorogued it at different times, till he assembled it at *Trent*, the 13th of *December* 1545. He sent *Julius Pflug*, *John Eckius*

G 2

and

and *John Gropper*, to dispute with *Philip Melancthon*, *Martin Bucer* and *John Pistorius*, Protestants at the Diet of *Ratisbone*. He excommunicated *Henry VIII.* and *Anne Bullen*, and pronounced Sentence of Deposition against King *Henry*, and of Interdict against his Kingdom, the 1st of *January* 1538. He likewise confirmed the noted Order of the *Jesuits*.

224.

Julius III. a *Roman*, was chosen A.D. 1550. He carried on the great Business of the Council of *Trent*, but did not see it finished.

225.

Marcellus II. a *Tuscan*, was chosen A.D. 1555. He had good designs, but had not time to put them in execution, for he died twelve days after his Exaltation.

226.

Paul IV. a *Neapolitan*, was chosen A.D. 1555. He did nothing but made preparations for the restoring of the Council of *Trent*, which had been interrupted for some time.

227.

Pius IV. a *Milanese*, was chosen A.D. 1559. He put an end to the infallible Council of *Trent*, and issued out a Bull for the reception of it.

228.

Pius V. from *Bosco* near *Alexandria*, was chosen A.D. 1565. He caused the Decree of the Council of *Trent* to be exactly observed

ved al
He co
of the
of Le
ted C
Privil
Prison
by he
witho

Gr
A.D.
tion o
of Ne

Six
Ancon
Son to
was I
delier
Perse
Order
with
banis
not
firm'

Ur
1590
good
after

Memoirs of Mr. John Gordon. 65

ved about Bishops residing at their Dioceses. He confirmed the Institution of the Brothers of the Charity ; and condemned *Baius* a Man of Learning and Piety. He excommunicated Queen *Elizabeth*, and granted a peculiar Privilege to *Mary* Queen of *Scots*, when a Prisoner in *England*, to keep the Sacrament by her, and to communicate by herself without the Administration of a Priest.

229.

Gregory XIII. from *Bologna*, was chosen A.D. 1572. He procured the Reformation of the Kalendar, known by the Name of New Stile : he likewise condemned *Baius*.

230.

Sixtus V. from *Grottes* on the Borders of *Ancona*, was chosen A. D. 1585. He was Son to a Swine-keeper, his Father's Name was *Francis Perotti* ; he first became a *Cordelier*, but his Ill-humour brought many Persecutions on him from those of his own Order ; he governed also the City of *Rome* with much Haughtiness and Severity, and banished several of the Cardinals who did not approve of his Proceedings. He confirm'd the Establishment of the *Feuillans*.

231.

Urban VII. a *Roman*, was chosen A. D. 1590. He had no time to do any thing for the good of the Church, for he died eleven days after his Exaltation.

232.

Gregory XIV. from *Milan*, was chosen A. D. 1590. He had also very little time to enjoy the Chair, for he died the 15th of *October* the following year. He was a proud imperious Man.

233.

Innocent IX. from *Bologna*, was chosen A. D. 1591. He died two Months after his Promotion, so that he had no time to shew his zeal for the honour of the Church.

234.

Clement VIII. a *Florentine*, was chosen A. D. 1591. He confirmed the Order of the *Theatins* 1584, and assembled Congregations for examining and condemning the Doctrine of *Lewis Molina* a *Spanish Jesuit*; but no sooner had he dressed a Bull for condemning the *Jesuits* Doctrine, than he was cut off by Death; it is the common opinion that the *Jesuits* poisoned him.

235.

Leo XI. a *Florentine*, was chosen A. D. 1605. He died a few days after his Promotion to the Pontificate.

236.

Paul V. a *Roman*, was chosen A. D. 1605. When the pernicious Doctrine of the *Jesuits* was laid open before him, in the Assembly called *Congregatio de Auxiliis*; he, like an infallible Vicegerent, would not condemn the *Jesuits*, but dismiss'd both parties, viz. the

the I
them
putes
laid a
nicate
seeme
ges.

Gr
A. D.
his F
Bishop
Deleg
gover

Ur
1623
Chur
under
which
the R
there
not b
voure
conde
gustin
casior

In
He b
ly co
so th

Memoirs of Mr. John Gordon. 67

the *Dominicans* and *Jesuits* ; and ordered them not to speak or write about these Disputes under any pretence whatever. He laid an *Interdict* upon *Venice* ; he excommunicated the *Doge* and *Senate*, because they seemed to inroach upon *St. Peter's Privileges*.

237.

Gregory XV. from *Bologna*, was elected A. D. 1621. To shew his peculiar Care for his Flock in *England*, he sent over *William Bishop*, Doctor of the *Sorbonne*, in Quality of *Delegate* from the holy Apostolick See, to govern the Papists here in *England*.

238.

Urban VIII. a *Florentine*, was elected A. D. 1623. Out of his paternal Care for the Church, he sent *Richard Smith* to *England*, under the Name of the Bishop of *Chalcedon* ; which occasioned a great Noise here amongst the *Romanists* ; for the Monks, (of whom there was a great Number in *England*) would not be subjected to him, because he endeavoured to reform them. The same Pope condemned *Jansenius's* Book, intituled, *Augustinus de Gratia* ; which Condemnation occasioned great Disturbances in the World.

239.

Innocent X. a *Roman*, was elected A. D. 1644. He being inspired by his Infallibility, not only condemned the Book of *Jansenius*, but also the Sense of that Author, tho' he had been dead

dead many Years before: he obtained of the King of *Spain*, to allow him to publish *Urban* the VIIIth's *Bull* in the Low Countries: he condemned a dangerous Proposition in *Arnaud's Frequent Communion*, which asserted, that *St. Peter* and *St. Paul* were the two Heads of the Church.

240.

Alexander VII. from *Sienna*, was elected A.D. 1655. He issued out a Brief, ordering the Bishops of *France* to receive the *Formulary* under pain of Excommunication. He likewise published a Bull, wherein he declared the Censures of the Theological Faculty of *Paris* null, because they censured and condemned those who defended the abominable Morality of the *Jesuits*.

241.

Clement IX. from *Pistoia*, was elected A. D. 1667. He was but two Years in the infallible Chair; he was a Man of no Resolution, however, very zealous against *Jansenius*.

242.

Clement X. a *Roman*, was elected A.D. 1669. He issued out a Decree against the Worship of the *Cbinese*.

243.

Innocent XI. from *Comme*, was elected 1676. He threatned to excommunicate the King of *France*, because he claimed a Right to the *Regale*: he would send no *Bulls* to confirm the Bishops who espoused the Interest of their Masters;

Masters ; he likewise confirmed the Decree of the Inquisition against *Molinos*, who died in Prison.

244.

Alexander VIII. a *Roman*, was elected A.D. 1689. He was not a good *Vicegerent* ; he had no Zeal for the Church ; he granted Bulls to the Bishops of *France* named by the King ; he also dropt his Pretensions to the *Regale* in *France*.

245.

Innocent XII. a *Roman*, was chosen A. D. 1690. He sent a *Brief* to the *Doctōrs* of *Louvain*, and the Bishops of the Low-Countries, ordering them to condemn the five Propositions of *Jansenius*, in their obvious Sense ; he likewise condemned the Book concerning the *Maxims* of the Saints, with relation to the inward Life, published by *Fenelon*, *Archbishop* of *Cambray* ; and obliged that great Man to anathematize his own Book.

246.

Clement XI. a *Roman*, was elected A. D. 1700. He issued out a Bull, intituled, *Vineam Domini Sabaoth* ; which renews the Constitutions of his Predecessors, relating to the five Propositions of *Jansenius's* Book, and declares, that the Obedience due to those Bulls is not satisfied by a respectful silence. At last, to give the World a signal Proof of the Infallibility of the *Roman* Chair, he gave us that diabolical Bull, intituled, *Unigenitus Dei Filius*,

lius, condemning the 101 Propositions of *Quenel's* Moral Reflexions upon the New Testament; Reflexions that ought to be written in Letters of Gold; but alas! too sincere to escape the *Roman* Inquisition.

247.

Innocent XIII. a *Roman*, was elected A. D. 1721. He was a great Friend to the *Jesuits*, and did all he could to make the *Bull* of *Clement XI.* his Predecessor, be received by the *French* Church: he canonized several new Saints, and died 1724.

248.

Benedict XIII. created A. D. 1724. He was a quiet Man, and a good Member of Society: he condemned the *Jesuits* Proceedings at *Thorn*; and issued out a *Manifesto* to the *Dominicans*, declaring that the Doctrine of efficacious Grace, was the Doctrine of the Holy Fathers; at which the *Jesuits* were so enraged, that they began in their Colleges to question whether he was a lawful Pope. He was Priest-ridden to a great degree; for when he was Pope, he would never change his monastick Clothes: he spent most of his Time in saying his *Beads* and *Ave Maria's*; he obliged the Cardinals and *Roman* Clergy to lay aside their *Wigs*, and put on their old *Skull-Caps*. He committed one piece of great Sacrilege, in robbing *St. Peter's* Palace of its richest Furniture, which he sent to the *Che-*

valier

Memoirs of Mr. John Gordon. 71

valier de St. George, at which Action the Cardinals were very much vexed.

249.

Laurence Corsini, who has taken the Name of *Clement XII.* was elected A. D. 1730. It is not an easy matter to know what Proofs of Infallibility he may give us before he dies: however, as yet we see no great Marks of it: His Zeal hitherto has been employed in prosecuting poor Cardinal *Coscia*, who, during the late Pontificate, squandered away *St. Peter's* Treasure.

Here is what is called a perpetual Succession of infallible Men, from the Apostles Days to this present time; by which the World may judge what Veneration and Respect we owe them: So I shall not give myself the trouble to make any Reflexions upon their Actions: All I shall say is, that had any Lay-man been guilty of the many Facts these Reverend Gentlemen have committed, they would have serv'd for Foils to the Actions of a *Nero*, or *Heliogabalus*; but since they were committed by sanctified Popes, are only to be regarded as Trifles, and Venial Peccadillo's.

CHAP.

C H A P. III.

An Account of the Popish Indulgences.

IN those Ages of Christianity, when *Auricular Confession* was first in practice, there were great Penances and satisfactory Works enjoined for every enormous Sin; as fasting, praying, bestowing of Charity, and frequently publick Penances or Prostrations, which were performed at the Doors of the Churches, &c. That Discipline was in great vigour for several Centuries, as the *Penitential Canons* of St. Basil, St. Gregory, the Ecclesiastic Histories of L'Abbé Fleury, and Dupin, demonstrate.

But what is there so lasting and well establish'd, that *Priest-craft* will not abolish? For whilst the Church took all imaginable Care to restrain Vice in its very Infancy, she found all on a sudden, her Discipline changed from these Penitential Works, to *Croisado's*, or Wars against the *Turks*: So that those who would have been obliged to undergo, or perform for several Years at home, penitential Works for their Sins, were freed, if they would go and make a Campaign against the Infidels.

I confess, though this was a Work good in its own nature, yet methinks it was not

at all proper to cure the sinful habits of the Soul, as evidently appeared by the consequences, where such for the most part returned greater Sinners than they were when they went away : Nor could it be otherwise, seeing they were a Concourse, or rather a Mob of different Nations, got rid of the Slavery of their Pastors, and thereby let loose to pursue the bent of their Inclinations, viz. of robbing, plundering, and all manner of Debauchery and Lewdness, as the event of the War and Victory should determine.

But it was not *Reformation of Manners*, but Money, the Priests then wanted ; as appears by the many Emissaries the Popes sent into the World, to preach *Indulgence*, or free Remission of Sin ; not only to those who were to fight in person, but likewise to all those who would raise Money for carrying on the said *Croisades*. For it is an undeniable Fact, that whatever Money was raised on these occasions, paid still Tithes to St. Peter's Coffers, as is evident by the great Straits and real Necessities those poor Creatures were oftentimes put to through want : so that infinite Numbers perished for hunger, notwithstanding the immense Sums that were collected for their Supply. And how could it be otherwise, *Legates* or *Cardinals*, being frequently their *Pay-master-Generals*, and even their *Chief Commanders* ! These *Croisados* had

H

been

been taught and believed for a long time, viz. that the Popes, out of the inexhaustible Treasure of the Church, arising from the Merits of Christ, and Works of *Supererogation* of the Saints, have a Power of distributing Indulgences, on certain Conditions prescribed by them, to the greatest and most profligate Sinners, for a plenary Remission of Sins.

But after there was no more Money to be got by the Popes, through their pretended *Croisados*, in room of the aforementioned penitential Practices, Pilgrimages *ad Loca Sancta*, or *ad Apostolorum Limina*, (as they call them) to the Stationary Churches at Rome, and some other noted Churches in other Countries, were instituted.

This new Invention favoured mightily the Popes and Priests Ambition; for it is inconceivable to consider what Sums of Money this brought to them, seeing they always took care to make their Pilgrims stay some time at the Churches or Shrines they visited; where they were never deficient to leave out of Liberality (besides the Money each Pilgrim was ordered to give for pious uses) some Presents to the Patrons or Saints, Protectors of the said Churches; of all which the Priests were always Administrators.

This pilgrimaging way of satisfying for Sins, lasted a considerable time in the Ro-

mish Church, until such horrid Abuses, as Robberies, Thefts, Fornications, Rapes, &c. were committed by these holy Persons upon their Pilgrimages; and the Popes at the same time observing, that this Trade began to dwindle into nothing, (as the *Croisados* already had done) the meaner sort of People only coming to pay their Respects, those of Fortune and Fashion being wearied with the fatigue of travelling and spending their Money, resolved by all means possible to invent some other Equivalent to fill their Coffers.

Then it was, that the building of St. Peter's Church at *Rome* was design'd; to which purpose, for raising Money for that end, Pope *Leo X.* issued forth a *Bull*, whereby he declared, that all those who would contribute towards the building of that Fabrick, should gain the same Indulgences as those who had gone a *Croisading*.

The *Dominican* Friars were sent every where to notify the Pope's Will; and by their Preaching they were ordered to stir up the People to contribute the more largely towards the carrying on this magnificent Structure; which they did indeed to very great purpose, raising very considerable Sums of Money thereby, especially in *Germany*, being there assisted by Cardinal *Cajetan*, then Legate or Nuncio at the Emperor's Court; till at last they were opposed by *Luther*, *Bu-*

cer, Melancthon, and others; who rousing themselves up, discovered the Cheat, and almost stifled it, and at last handed down the Light of the Gospel to us in such a manner, that all the Powers of Rome could never extinguish it.

But notwithstanding this terrible Blow the *Romish Church* sustained by the preaching of *Luther* and others, who publicly opposed the pernicious Doctrine of Indulgences, and converted innumerable Papists, to the Reformed Religion; yet the *Romish Church* contrived another way of raising Money, and about this time their Popes determined to bring the Universal Jubilee to 25 Years; the Market of 50 Years coming round too seldom. But as 25 Years was a long while to wait, it was requisite to bring some new Matters upon the Anvil that might daily circulate: For that reason the Popes thought upon the different Privileges they could grant to the several monastical Orders, and to the Clergy in general, of the Popish Church.

To some they thought proper to grant the Privileges of the *Scapulary*, or a blessed Piece of Cloth, which every Person ought to wear about his Neck, viz. to the *Carmes*, and *Corde-liers*: to others *Agnus Dei's*, Cataract Crof-fes, whose Vertues are such, (if you will believe what never happened through any effi-

cacy

cacy in them) that they preserve those who carry them, from Head-achs, Sudden Deaths, Shipwracks, &c.

The *Jesuits* above all, have a particular Favour granted to them, *viz.* a special War-rant and Security, that none of their Order, for four hundred Years after their Institution, shall ever go to Hell. The same *Indult* is granted to any who will become Members of their Fraternities or Corporations; by which Stratagem that Set of Men has vast Numbers of ignorant poor People, who daily flock to them by reason of such Pretensions.

As the Secular Clergy are a little more scrupulous, their Holinesses are pleased to satisfy them with *Relicks*: For that reason they frequently open those subterraneous Caverns at *Rome*, commonly called *Catacombs*, wherein all sorts of Persons, without distinction, *Pagans* as well as *Christians*, were in former Ages buried: And from these Magazines of Corruption, they send Bones by Sea and Land, affirming them to be Remnants of the first Christians and Martyrs. But because they are frequently puzzled, to know to whom these Bones belonged, they then baptize them, and give Names to them anew.

To these Bones are annexed particular Qualities, as curing the Tooth-ach, the Eyes, &c. As also large Indulgences to all those

who shall pay Respect to them. I should be very long in coming to an end, were I to enumerate all the Popish Forgeries upon this Subject ; therefore I shall here only add to what I have already said, some Indulgences granted to those who perform the Monkish Devotions in the *Romish Church*.

1. As often as any doth say a full Rosary, which consists of 150 *Ave Maria's*, he gaineth a plenary *Indulgence*. *Paulus Tertius*, 3 *Junii*, 1542, more 177 Years and 77 Days of Pardon, granted by several Popes and Legates at different times.

2. For saying the thrid Part of the Rosary, 5 Years and 5 Quarantines of Indulgence, by *Sixtus IV. illius qui* 1 April, 1473. more two Years ; *Clem. VII. & si temporalium* 8 *Idus Maii* 1534, more 40 Days, *Alex. Leg. Germaniæ, & si Glorioss*, 10 Mar. 1495.

3. He that carrieth the Rosary, so that it may be seen to the Edification of others, gaineth for every Day 200 Days of Indulgence. *Innoc. III. Alex. VI.*

4. For visiting the Altar of the Rosary, there is 100 Days of Indulgence gained, *Greg. XIII. cum, sicut accepimus*, 3 *Jan.* 1579.

5. For confessing and communicating upon any of the Feasts of our Lady a Plenary Indulgence. *Pius IV. Dum præclara*, 30 April 1562. *Greg. XIII. Pastoris æterni*, 5 *Maii*

Memoirs of Mr. John Gordon. 79

5 Maii 1581. *Clem. VIII. Cum sicut accepimus*, 2 Feb. 1598. doing the same upon the first Sunday of every Month, and praying for the peace of Christian Princes and exaltation of the Church; a Plenary Indulgence, *Greg. XIII. ad Augendum*, 29 Aug. 1579.

6. Any Person who is present at the Processions which are done upon the Feasts of our Lady, gaineth a Plenary Indulgence. *Pius IV. Dum præclara*, 30 April 1562.

7. Such as cannot visit the Church upon the Feasts of our Lady or Rosary, as Prisoners, Travellers or Servants, yet they having intention to confess in due time, and saying a full Rosary, gain a plenary Indulgence. *Sixtus V. Dum ineffabilia*, 30 Jan. 1586. The Sick and such as are lawfully hindred, do gain the like, if they say five tens, as the same Pope granted in the said Bull.

8. Who saith at his Death the blessed Name of *Jesus*, by Mouth or Heart, having confessed and received, or at least repenting of his Sins, gaineth a plenary Indulgence. *Clem. VIII. Cum sicut accepimus*, 2 Feb. 1598. And he that will say at any time devoutly, in or out of the Rosary, the Name of *Jesus* or *Mary*, gaineth seven days of enjoined Penance. *Pius V. Injunctum nobis*. 14 Junii 1566.

9. *Adrianus VI. Illius qui*, 1 April. 1523. granted a plenary Indulgence, to any one that

wil

will hold a blessed Candle in their hands at their Death-time, and by saying *Jesus, Maria*, likewise a plenary Indulgence; and such an Absolution, as one is thereby restored to the Purity and Innocency, which he had by Baptism. *Innocen. VIII. Adrianus VI. Greg. XII. Pius V.*

10. Doing any work of Charity, as visiting the Sick, giving Alms, good Counsel, &c. there is an 100 days of enjoined Penance remitted for every action, *Greg. XIII. Cum sicut accipemus, 3 Jan. 1579.*

11. Hearing the Office, Matins, Lauds, &c. there are sixty Years of enjoined Penance gained, *Clem. VIII. Cum sicut accipimus.*

12. Any that saith or causeth to be said or heareth the proper Mass of the Rosary, which begins *Salve Radix sancta*, which is found in the Mass-books of the *Dominicans*, gaineth all the Indulgence, which he should gain by saying the whole Rosary. *Paulus III. 31 Aug. 1537.*

13. If any one saith, or causeth to be said the Mass of the Rosary, *Salve Radix sancta*, there is a Soul delivered out of Purgatory, *Alex. VI. Illius qui perfecta, 1494.*

14. He that will visit five Altars, or if there are not so many, two or one, and shall say twenty-five *Pater-Nosters* and *Ave-Maria's*, before them for the good success of the Church, gaineth all the Indulgences granted

to

to such as do personally visit the Stations and Churches of *Rome*, within or without the Walls, *Leo X. Clem. VII. Et si temporalium*, 8 *Idus Maii*, 1534. *Pius V. inter desiderabilia*, 29 *Jun.* 1569.

15. That you may know what a Treasure of Indulgences is in *Rome*, I will put down here briefly the Days of the Months, upon which Indulgences are granted. *Jan.* 1, 7, 10, 13, 16, 17, 18, 20, 21, 22, 25, 27, 31. *Feb.* 1, 2, 3, 5, 9, 22, 24, 26. *Mar.* 7, 12, 19, 20, 21, 25. *April* 2, 3, 5, 23, 28, 29. *May* 1, 2, 3, 4, 6, 8, 12, 19, 20, 21. *June* 2, 11, 13, 15, 24, 29. *July* 2, 14, 15, 17, 20, 21, 22, 23, 25, 26, 27, 29, 30. *Aug.* 1, 3, 4, 5, 6, 8, 10, 15, 16, 19, 21, 22, 24, 25, 28, 29. *Sept.* 1, 8, 10, 14, 20, 21, 27, 29, 30. *Oct.* 4, 18, 23, 28. *Nov.* 1, 2, 7, 8, 9, 10, 11, 20, 21, 22, 23, 25, 26, 30. *Dec.* 6, 7, 8, 21, 24. Besides these, there is every Day in the Year, a plenary Indulgence at *St. John Lateran*: There is also a plenary Indulgence in *Rome* in divers Churches upon the days following; *Christmass-day* and the three following, *Circumcision* and all the *Ostaves*, *Epiphany* and all the *Ostaves*, *Ascension* and *Whitsuntide-Eve-day* and all the *Ostaves*, *Corpus Christi* and the *Ostaves*, the four *Sundays of Advent*, and all the days of *Lent*, *Assumption* and all the *Ostaves*, *St. Laurence* and all the *Ostaves*, *All-Saints* and their

their *Octaves*, and in *St. Peter's Church* upon all the *Apostles days*.

16. In *St. Laurence's Church*, *extra muros*, every *Wednesday* of the year a Soul is delivered from *Purgatory*, and every *Sunday* in *St. Paul's*, and upon *Septuagesima Sunday* in *St. Laurence*; *Tuesday* after the first *Sunday* of *Lent*, *Saturday* after the second *Sunday* of *Lent*, third and fourth *Sunday* of *Lent* in other Churches, besides *St. Paul's*; *Friday* and *Saturday* after the fifth *Sunday* of *Lent*; *Thursday* and *Saturday* after *Whitsuntide* from the sixth of *May*, until the sixth of *August*, there is daily at *St. John Lateran* a Soul delivered out of *Purgatory*.

17. *Gregory XIII. Exponi nobis*, 1 Oct. 1577. granted a plenary Indulgence to any Christian that confessing and communicating, shall visit the Chapel of the *Rosary* upon the first *Sunday* of *October*, and the third *Sunday* of *April*, praying for the Peace of Christian Princes and Exaltation of the Church, &c. *Pius V. Consueverunt*, 17 Sept. 1569. granted to any that shall accompany the Processions of the *Rosary*, seven years and seven quarantines of Indulgence. *Sixtus IV. Ea quæ 4 Idus Maii*, 1477. granted five years and five quarantines to any that shall say the third part of the *Rosary*.

18. *Paulus V. Vivæ vocis Oraculo*, 1608. granted to all the Faithful, that will be present,

Memoirs of Mr. John Gordon. 83

sent, when *Salve Regina* is said after Compline
200 days pardon.

Here is, in short, a sketch of the *Roman* Indulgences ; they are so absurd in themselves, that no reflections need be made upon them ; so all I shall say is, that I pray that God may preserve every person from falling into such Delusions, and that God may open the eyes of those poor Souls who are unhappily blinded by them ; that the Veil being taken from off their Eyes, they may see the true Light, and follow it in the sincerity of their Hearts.

F I N I S.



BOOKS just Publish'd, and Sold by JOHN
OSWALD, -at the *Rose* and *Crown* in the
Poultry, near *Stocks-Market*.

I. **R**ational Methods of curing Fevers, deduced from the Structure, and Oeconomy of Human Bodies, and the different States of the Solids, and Fluids, under the different Classes of Fevers. Together with a partial Account of the effects of Artificial Bleeding, Vomiting, Purging and Blistering, and with practical Rules deduced from them, shewing in what cases they are improper, and will be hurtful. By *Theophilus Lobb*, M. D. and Fellow of the Royal Society. Also Author of a Treatise of the Small-Pox, recommended by Dr. *Boerhaave*.

II. A Treatise of Fractions in two Parts. Part 1st, Containing the whole Doctrine of Practical Common Fractions, with their Use and Application, handled at great length, Part 2d, Containing the Doctrine of Decimal Fractions; together with most compendious and easy Rules for managing Infinites, Circulates and Approximates. The whole deliver'd in so easy a Method, that a Person that can but read and write may attain to the whole Doctrine of Practical Fractions, and perform any Operation wherein Fractions are concern'd, without the help of other Books, or the assistance of a Teacher: and so Compleat, that (for the Practical Part) one needs scarce learn any more. By *Alexander Wright*, A. M. Writing-Master at *Aberdeen*. Price Bound 2s. 6d.

III. A Discourse on the Preparation, Preservation and Restoration of Malt-Liquors, with the common and special Uses of Barley, Wort, Grains, &c. and of all the Liquors extracted from Malt, viz. Ale, Beer, Ale-gar and Spirits, with a rational Account of each Process or Head. By *P. C. J. P.* Price 1s. stitch'd.

HN
the

from
die,
rider
rtial
mit-
ules
are
obb,
thor
Dr.

t ist,
mon
ed at
De-
and
Ar-
hod,
in to
form
with-
of a
Part)
ight,
. 6d.
ation
n and
of all
Ale-
ocess